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ST. AUGUSTINE'S }
ONFESSIONS:

OR,
PRAISES of GOD.

IN TEN BOOKS.

Tranſlated into ENGLISH from the
Original LATIN.

*autem meorum Opusculorum frequentius &
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confessionum mearum. St. August. L. de Dono
revelantiz, c. 20.*



BLIN: Printed by FARRELL KIERNAN,
Christ-Church-Yard, for RICHARD CROSS,
bookseller, at the Globe, in Bridge-Street.
MDCCLXX.



THE PREFACE.

NGST all the spiritual Works published by the Holy Fathers, none has been so universally esteemed in all Ages, or of greater Profit than the Confessions of Augustine: The general Approbation they have in the Church of God, when they first came out, has stuck by them ever since, no ways diminished in 13 Centuries. So that there is no need of a Preface to recommend, to the Publick a Work so generally known and admired. The proper Character of these Books is thus truly and modestly set down by the Saint himself in the Preface of the 2d Book of his Retractions, one of his Writings. "The Books of my Confession, says he, both in my evil and good Things, praise God ever just and good: And raise up towards him the Undying and Affection of Man. At least they have this Effect on me when they were written, and have still when they are read. What others think of them they must tell. However, I know that many Brethren have been and are much taken with them." So far the Saint.—I shall only say, that whosoever will read these Books seriously, will quickly be convinced by his Experience, that they perfectly answer this End: And that they are every-where full of tender Affections of the Love of God

P R E F A C E.

and carry along with them all the Powers of the Soul towards this sovereign Good.

As to this new Translation, which we here present the English Reader, we shall say nothing in favour of it, but that we have labour'd with all possible Diligence, both to do Justice to the Saint, by faithfully representing his true Meaning; and to the Reader by making that Meaning as plain and intelligible to him as the Subject would permit: In which Points some former Translations of these Books seem to have been defective.

We have on purpose omitted the three last Books, which have no relation to the Life of St Augustine, but were added by Way of a mystical Interpretation of the first Chapter of Genesis. Because the Contents of them are for the most Part so hard and obscure, that they would be of small Edification to those for whose Benefit this Translation is chiefly designed.

As for the Scripture Texts alledg'd by the Saint, he always follows the old Italick Version, agreeable for the most Part to the vulgar Latin, which the Reader will be pleas'd to take notice of, that he may be less surpris'd if he finds the Saint quoting the Scripture differently from the English Bible, which in many Places differs not a little from the antient Latin Versions followed by the Holy Fathers.

ST. AUGUSTINE'S
CONFESSIONS.

BOOK I.

CHAP. I.

He admires the Majesty of God, and desires to praise and invoke him.

1. **T**HOU art great, O Lord, and exceedingly to be praised, Psalm 144. Great is thy Power, and of thy Wisdom there is no End, Psalm 146. And yet Man has a mind to praise thee, who is one Part of thy Creation; Man hearing about him his Mortality, the Testimony of his Sin, and the Testimony that thou, O God, *resistest the proud*; and yet this Man being a Piece of thy Creation desires to praise thee. Thou makest it delightful to him to praise thee; because thou hast made us for thee, and our *Hearts are not at rest till they rest in thee.* Give me, O Lord, to know
A 3 and

and understand, which is first, to call upon thee or to praise thee: And whether it be first know thee or to call upon thee.

2. But who is he that calls upon thee, as knows thee not? For if he knows thee not, I may call upon something else instead of thee. Care we not to call upon thee that we may know thee? *But how shall they call upon him in who they have not believed? And how shall they believe without a Preacher?* Rom. 10. And *They shall praise the Lord that seek him*, Psalm 21. For they that seek him shall find him, and they that find him shall praise him. Let me seek thee then, Lord, calling upon thee; and let me call upon thee believing in thee, for thou hast been preach'd to us: My Faith calleth upon thee O Lord, which thou hast given me, which thou hast inspired into me by the Incarnation of thy Son, by the Ministry of thy Preacher.

C H A P. II.

God is incomprehensible.

AND how shall I call upon my God, my God and Lord? For to *invoke* or call upon him, I must call him into myself. And what Room is there in me, where my God may come in, where God may come into me, God who made Heaven and Earth? Is there then, Lord my God, any Room so spacious in me that can contain thee? Or can even the Heav

CONTRADICTIONS.

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high thou hast made, and in which
side me, contain thee? or is it so,
nothing that is could be without
ore whatever is must contain thee?

also am, why do I ask that thou
me into me, who could have no
u wert not in me? For I am not
as Hell, and yet thou art even
for *If I go down into Hell thou*
Psalm 138. Therefore I should not
God, I should not be at all, if thou
me: Or rather, I should not be
t in thee, *Of whom all things, by*
ings, and in whom are all things,
Tis even so, O Lord, 'tis even so.
en do I call thee, seeing I am in
rom whence should'st thou come.
or where can I retire without the
eaven and Earth, that from thence
ould come into me, who has said
and Earth, Jeremiah 25.

CHAP. III.

Is all things, and has no Parts.

hen Heaven and Earth contain thee
ause thou fillest them? Or ~~do~~ thou
nd there still remains more of thee,
cannot contain thee? And where
u dispose of that which remains of

thee after thou hast filled Heaven and Earth. Or hast thou no need of any thing at all to contain thee, who containest all things; because the things which thou fillest, thou fillest by containing them? For the Vessels which are full of thee don't hold thee up, for tho' they should be broken, thou wouldst not be spilled. And when thou art *poured out upon us*, thou fallest not down, but raisest us up; thou art not scatter'd, but gatherest us.

2. But thou that fillest all things, fillest thou all things with thy whole self? Or since all things cannot contain thee whole, do they contain only a Part of thee? And then do they altogether contain the same Part of thee, or several things several Parts, the greater holding more, the lesser less? And is there then some Part of thee greater, and some less? Or art thou every where whole, and yet nothing can contain thee whole?

C H A P. IV.

God is infinite in Perfection, and above all Praise.

WHAT then art thou, O my God? What else can I say but the Lord my God? For *who is God but the Lord, or who is God but our God?* Psalm 17. O most High, most good most powerful, most almighty, most merciful

most just, most hidden and most present, most
 wise and most strong, stable and incompre-
 hensible, unchangeable and changing all things,
 and new, never old, renewing all things, and
 making old the proud and they know it not :
 always in Action and always at rest ; still ga-
 ving, and never wanting ; supporting and
 governing and overshadowing all things ; creating,
 preserving and perfecting ; seeking and yet
 finding nothing. Thou lovest without Pain,
 thou art jealous without Uneasiness, thou re-
 sistest without Grief, thou art angry and yet
 always calm ; thou often changest thy Works,
 never thy Design. Thou recoverest and
 lovest, and yet never lovest any thing. Thou
 art ever needy, and yet art pleas'd with Gain ;
 ever covetous, and yet exactest Use ; Men
 arrogate to thee that thou mayest owe, and
 who has any thing that is not thine ? Thou
 hast Debts, and art a Debtor to no one ; thou
 hast Debts and lovest nothing : and what
 is this that we are saying, O my God, my
 my holy sweet Delight, or what is all
 any one can say, when he is speaking of
 ? And woe be to them that say nothing
 of thy Praise, since the most eloquent are but

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ST. AUGUSTINE'S
CONFESSIONS:

O R,

PRAISES of GOD.

In TEN BOOKS.

Newly translated into ENGLISH from the
Original L A T I N.

*Quid autem meorum Opusculorum frequentius &
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Confessionum mearum. St. August. L. de Dono
Perseverantiæ, c. 20.*



DUBLIN: Printed by FARRELL KIERNAN,
in *Christ-Church-Yard*, for RICHARD CROSS,
Bookseller, at the Globe, in Bridge-Street.
MDCCLXX.

of whom and in whom thou hast formed me in time ; for I remember nothing of it. The Comforts then of a Woman's Milk were prepared for me ; neither did my Mother or my Nurses fill their own Breasts ; but it was thou, O Lord, who through them gavest me that Food of my Infancy, according to thy Ordinance, and the Riches of thy Bounty which reach even to the lowest things. Thou also gavest to me to desire no more than what thou gavest, and to them that nursed me, to be willing to bestow on me what thou gavest them ; for they by an Affection regulated by thy Providence were delighted to impart to me what they abounded with from thee. For it was good for them that I received this Good from them, which indeed was not from them, but by them. For from thee, O God, are all good things ; and from my God cometh my universal Salvation, which I have learned since from thy Voice express'd to me by all these things which thou givest me both within and without ; for at that time I knew how to suck, and to be pleas'd with what was delightful to my Flesh, and to cry when it was offended, and nothing more than this. Afterwards I began to smile and laugh, first when I was asleep, and then when I was awake ; for this *has been told me of myself, and I believe it, because we see it is so with other Infants ; for*
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I remember nothing of what then pass'd in myself.

2. And behold by degrees I began to perceive where I was, and I wanted to declare my Desires to those who might content them, and I could not; for my Desires were within me, and they were without me, nor could any one of their Senses enter into my Soul. Therefore I made Motions and Sounds as Signs to express my Wants, the few that I could, and such as I could, for they had very little Resemblance with what I would express; and when my Will was not complied with, either because I was not understood, or because what I desired was hurtful, I was angry that my Elders would not be subject to me, and that they who are free would not be my Slaves, and I took my Revenge upon them by crying. Such have I found other Infants to be; and that I was such, they without knowing what they were doing have better inform'd me than the Knowledge of my Nurses.

3. And behold my Infancy is long since dead, and I am living. But thou, O Lord, who art always living and nothing dies in thee; because before the first Beginning of Ages, and before all that can be said to be *before*, thou art, and art the God and Lord of all things which thou hast created, and with thee the Causes of all fleeting things stand ever fixed

and the Origins of all changeable things remain unchanged; and the Reasons of all irrational and temporal things live eternally: Tell me, O God, thy poor Suppliant, thou that art merciful to me that am miserable; tell me whether this my Infancy succeeded a younger Age of mine expired before? that perhaps which I passed within my Mother's Womb? For of that Life also I have had some Information, and have seen Women big with Child.

4. And what before that Life again, my God, my Joy? was I any where, or any thing? For I have no one to tell me these things; neither my Father nor my Mother could inform me, nor the Experience of others, nor my own Memory. And dost not thou deride this my Curiosity, demanding of thee such Questions, who only requirest that I should praise thee, and confess to thee for the things that I know? I confess to thee, O Lord of Heaven and Earth, giving Praise to thee for my first Beginning, and my Infancy which I remember not: and thou hast given to Man to make a Conjecture of these things in himself from what he sees in others, and to believe many things of himself upon the Authority of Women. At that time I had a Being, and *I had Life;* and towards the End of my Infancy I sought for Signs by which I might make

my Thoughts known to others. From whence should such a living Creature have its Being but from thee, O Lord? Can any one be the Artist to make himself? Or can any Vein be derived from any other Source by which *Being* and *Living* can flow into us, but only from thy making us, O Lord, to whom *Being* and *Living* are all one thing; because sovereign *Being* and sovereign *Living* is thy very Essence. For thou art the most high, and thou art not changed, neither doth To-day ever pass away in thee; and yet in thee it is that it passeth away; because even all these transitory things have their Being in thee; for they have not any way to pass but through thee, and because, *thy Years fail not*, Psalm 101. thy Years are one To-day. And how many Days of ours and of our Fathers have already pass'd through this thy To-day; and from it have received their Fashion, and had their Being such as it was? And how many more will pass and receive their Mould and Being? *But thou art still the self-same*; and all the things of To-morrow and beyond it, and all the things of Yesterday and whatever is behind it, in this thy Day thou shalt make, in this thy Day thou hast made them. What is it to me if any understand not this? Let such a one also rejoice, saying, what meaneth this high Mystery? *Let him rejoice even so*, and let him cheer rather by not finding to find thee, than by findi

not to find thee : [That is, without conceiving thefethy sublime Truthsto embrace thee by Faith and Love, rather than by conceiving of them to be puffed up with Pride, and so to lose thee.]

C H A P. VII.

Of the corrupt Inclinations which are discover'd even in Infants.

1. **H**EAR me, O God, woe to the Sins of Men ; and a Man saith this, and thou hast Mercy on him, because thou hast made him, but didst not make Sin in him ; who will give me an Account of the Sin of my Infancy ? Since no one is pure from Sin in thy Sight, not ever the Infant that is but a Day old, *Job 25*, who will give me an Account ? Shall it be any other such like little one, in whom I now see what I don't remember of myself ? What then was my Sin at that time ? was it crying greedily after the Breast ? For if I should at present thus greedily hang over, not the Breasts, but the Food convenient for my Years, I should most justly be derided and reprehended. Therefore at that time I did what deserved Reprehension, but because I could not understand Reproof, neither Custom nor Reason suffer'd me to be reprov'd ; for as we grow up we pluck up and cast these things away. Now no one in cleansing any *thing willingly* casts away that which is good. *Or was it good in that Age to require wit*
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Tears what would have been hurtful if granted ; to rage and swell against those that owed it no Subjection, against its Betters, and its very Parents ; and to strive by striking at them to hurt those that were far wiser than itself for not complying with its Will, and obeying its Commands which it would have been hurtful to have obeyed ? So that it is the Weakness of Infants Limbs, and not their Inclination that is innocent. Myself have seen and had Experience of such a little one already possess'd with Jealousy ; it had not learned to speak, and yet it would cast a pale and envious Look upon its Fellow Suckling. Who knows not this ? And Mothers and Nurses say they expiate these things with I know not what Remedies. In the mean time can I call this Innocence, for one most rich in a Fountain of Milk flowing most plentifully, and overfloweth, not so much as to endure another to partake a little with him, and another that is not able to make Provision for himself, and that can sustain Life only with this Food ? But such things as these are lovingly borne withall, not that they are none or little Evils, but that they will go off as Age comes on ; which, however they are at that time allowed, would not be tolerated when discovered in riper Years.

2. Thou therefore, O Lord my God, who gavest *Life to me when an Infant*, and a Body, *which, as is seen, thou hast furnished with Sen-*
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ses, compacted with Limbs, beautified with a comely Form, and implanted in it, for the maintaining its Integrity, and for its Safety, all the Efforts of animal Life, commandest me to praise thee for all these things, and to confess to thee, and to sing to thy Name, O thou the most High: Because thou art my God, omnipotent and good, and wouldst have been so, even if this had been all which thou hadst done for me; this which no one else could have done but thou alone, from whom is all Form; thou the most beautiful, who givest all things their Beauty, and by thy Ordinance disposdest all things.

3. This Age therefore of mine, O Lord, in which I don't so much as remember that I lived, concerning which I have believed others, and conjectured from other Infants that I also once pass'd through it; though this be a Conjecture much to be relied upon, I am loth to account to the rest of the Days which I live in this World; it being in respect of the Darkeness of my Oblivion, much like to that which I pass'd in my Mother's Womb. But if *I was also conceived in Iniquity, and in Sins my Mother nourished me in her Womb*, Psalm 50, where I beseech thee, O my God, where, O Lord, was I, thy Servant, where or when was I innocent? But behold I pass over that Time; for why *should I stay longer upon it, which is gone without leaving any Footsteps in my Memory?*



CHAP. VIII.

gives an Account of his Childhood and of his learning to speak.

PASSING on from Infancy I came into my Childhood, or rather it came into me, it succeeded my Infancy : Neither did this desert, for whither did it go ? and yet it was no more ; for I was now no more a speechless Infant, but a prattling Child. And this I remember ; and have since taken notice of it was I first learnt to speak ; for I was not taught my Words by those that were my Masters, by a certain Order of Learning, as a little after I was taught my Letters : But I myself by the Help of that Mind which thou, O my God, hadst given me, after I had by crying, and by broken Accents, and various Motions, attempted to make known my Thoughts at my Desires might be complied with ; and as not able to explain myself in all things which I would, nor to all to whom I would ; I recorded in my Memory when I heard them name any thing, and when they moved their Body towards the thing named, I observed and perceiv'd that they call'd that thing by that Word, which they pronounced, when they pointed at it. And that indeed they meant this thing was discover'd by the Motion of the Body ; which I

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the natural Language, as it were, common to all Nations, express'd by the Countenance, by the Glance of the Eyes, by the Gesture of the other Parts of the Body, and by the Sound of the Voice, declaring the inward Passion of the Soul, in her desiring, enjoying, rejecting or pursuing of things. And so by little and little I grew acquainted with the Meaning of many Words, by often hearing them repeated, and in several Sentences placed in their proper Places; and by these I began to declare my Mind, using and accustoming my Mouth to these Signs. Thus I interchanged with the People amongst whom I lived these Signs of our Thoughts, and so launched still farther out into the tempestuous Society of human Life, as yet wholly depending on the Authority of my Parents, and the Beck of my Elders.

C H A P. IX.

Of his going to School.

I. **O** GOD, my God, what Miseries did I here meet with, and what Impostures? when what was propos'd to me a Child as the Way of right Living was to hearken to such as put me upon seeking to flourish in this World, and excelling in those verbose Arts which lead to worldly Honours and false Riches. And so I was put to School to learn those things in which,

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poor Boy, I knew no Profit, and yet if I was negligent in Learning, I was whipp'd: For this Method was approv'd of by my Elders; and many that has trod that Life before us had chalk'd out unto us these wearisome Ways, through which we were forced to pass with Labour and Sorrow, multiplied by these Means to the Sons of *Adam*.

2. And we found, O Lord, Men that pray'd to thee, and we learnt of them to do the same; conceiving thee (according to our Capacity) to be some great one, who without being seen by us couldst hear us and help us. I began therefore when yet a Child to pray to thee my only Aid and my Refuge, and inured my unskill'd Tongue to the Invocation of thy Name; and I begg'd of thee, when a little one, with no little Affection, that thou wouldst save me from whipping at School. And when thou didst not hear me, which was not to my Harm, my Elders, and even my Parents, who did not wish me any Evil, made a Jest of those Stripes of mine, which were then to my Apprehension a great and grievous Evil. Is there, O Lord, amongst thine any so great a Soul, with so strong an Affection cleaving to thee? Is there I say, any one who by a pious Adherence to thee (for a certain senseless Stupidity has sometimes this Effect) *is so much transported as to make a Sport of Racks and Hooks, and such like Tortures* from

from which the whole World with so much Fear prays to thee to be deliver'd; and to laugh at those who are grievously afraid of these things, as our Parents then laugh'd at those Torments, which we Children suffer'd from our Masters? For neither had we less Horror of these than others of greater Torments, nor did we pray less earnestly to be deliver'd from them: Men while we sinned in not writing, reading, or minding our Lessons, as much as was required of us.

3. For we wanted not, O Lord, Memory or Wit, which thou wast pleas'd we should have in proportion to our Age; but we were fond of Play; and we were punished for it by them, that were doing no better: But the Boy's play of those that are grown up is named Business; whilst the equal Toys of Children are punish'd by them; and no one pities the Children, or them, or both. For who is he that weighing things well, will justify my being beaten when I was a Boy, for playing at Ball, because by that Play I was hinder'd from learning so quickly those Arts, with which when grown up I should play far worse; as he was in the mean while doing, by whom I was corrected, who if overcome in some petty Dispute by his Fellow-Teacher, was more racked with Choler and Envy, than I was when out-done by my Play-Fellow in a Game at Ball?

CHAN

C H A P. X.

*avenges his Sin in neglecting his Book
for the Love of Play.*

yet I sinned (O Lord God, who art Ordainer and Creator of all things, namely not the Ordainer of Sin) I sinned my God, in disobeying the Company Parents and those of my Masters; but afterwards turn to a good Use that whatever their Views might be in me to acquire it : for it was not out of something better that I was disobedient out of Love of Play ; pleasing myself with pride of overcoming my Play-Fellows, to have my Ears scratch'd with vain that they might itch the more. The curiosity still more and more dangerous, also to draw my Eyes towards the Plays of those that were more aged ; and they that exhibit them are in so great Reputation, that almost all would do much for their Children ; yet they are not that they should be whipp'd, if by these they are hinder'd from their Study, by which they hope they may one Day be able to exhibit the like. Mercifully O Lord, these things, and deliver us now call upon thee ; deliver them also, who

who do not yet call upon thee; that thou call upon thee, and thou may'st deliver them.

CHAP. XI.

Of his Sickness when yet a Boy, and of his receiving Baptism, which upon his Recovery was deferred.

1. **F**OR I had heard, when yet a Child, Life eternal promised to us by the mercy of thy Son our Lord God, descended to cure our Pride; and I was already sprinkled with the Sign of his Cross, and was seasoned with his * Salt, even from the Womb of my Mother who had much Hope in thee. I sawest, O Lord, when as yet I was a Child, and was one Day ill at my Stomach, so that in a sudden I was like to die. Thou sawest my God, (for even then thou wast my Guardian) with what Earnestness, and with Faith I asked for the Baptism of thy Christ, God and Lord, from the Piety of my Mother, and that of thy Church the Mother of us all. And how the Mother of my Flesh being in great Fear, (because she was more dearly loved)

* He alludes to the Primitive Custom of putting Salt into the Mouths of the *Catechumens*, as a Emblem of Wisdom, and a Preservative from Corruption, to intimate a spiritual preseasoning of the *Baptism*; a Ceremony still used in the Catholic Church.

hour to bring forth my eternal Salvation in her chaste Heart in thy Faith) was taking care that with all Speed I should be initiated and washed by the wholesome Sacraments, confessing thee, O Lord Jesus, for the Remission of Sins, had I not immediately recover'd. Upon which, my cleansing was put off, as if it were necessary that I should be yet more filthy, if I lived longer; because the Guilt of Sins contracted after that Laver would be more filthy and more dangerous.

2. Thus then at that time I believed, and my Mother, and all the Family, excepting my Father, who yet could not overway in me the just Power of my Mother's Piety, to make me not believe in Christ, as he at that time did not believe in him; for she made it her Care that thou, my God, shouldst be my Father more than he; and herein thou didst assist her to overcome her Husband, to whom otherwise she, tho' better, yielded all Obedience, because in so doing she obey'd thee. For what Reason, O my God, I would willingly know, if it be thy Will, was my Baptism at that time put off? And whether it were for my Good that the Reins of Sinning were as it were left loose? Or were they not left loose? Whence comes it then that on every side we hear it said of this or that Person, *let him alone, let him do what he will, he is not yet baptised?* And yet with regard to the

Welfare of the Body, we don't say, *Let me be still more wounded, for he is not yet healed*. How much better then had it been for me to have been quickly healed, that Care might have been taken, by my Friends and my own diligence, that the Health of my Soul thus never'd might be preserved under thy Protection who gavest it? This surely had been much better. But how many and how great Bills of Temptations were like to beset me after Childhood? This my Mother very well knew and chose rather to expose to them the Love of Earth, which might afterwards be formed into something, than the Image already for

C H A P. XII.

He is compelled to his Studies against his Will. He confesses his Fault therein, and the Motives of them that compelled him to it, tho' they be vain and worldly Motives: But God is praised out of all.

I. **Y**ET in this my Childhood, when Danger was apprehended for me through my Youth, I did not love to study, and I did not to be forced to it; and yet I was forced to it, and it was well for me that it was so. I did not do well; for I only learned by constraint; and none doth well what he do

Neither did they do well who for-
 unt it was thou, my God, that didst
 : For they that press'd me to learn
 er End in view, to which I should
 earning, than to satisfy the unfatias
 of penurious Riches and ignomini-

thou, by whom the very Hairs of
 re number'd, didst make good Use of
 , who forced me to learn, to my
 id of my Error, in being unwilling
 o my Punishment ; for I well deserv-
 unish'd, being so little a Boy and so
 inner. Thus didst thou do well to
 se that did not well ; and didst justly
 n to my own Punishment ; for thou
 d it, and so it always happens, that
 der'd Soul shall be to itself its own
 it.

C H A P. XIII.

Poetical Fables to more useful Studies.

T what should be the Reason why
 ated *Greek*, which I was taught when
 ittle Boy, I don't as yet well under-
 or *Latin* I liked very well ; I mean
 hich the first Masters teach, but that
 aught by *those who are called Gram-*
For that first learning to read, and to

write, and to cast up an Account, I thought less troublesome and vexatious than the (And from whence was this also, but from and the Vanity of Life? Because I was *and a Spirit going and not returning*, For that first Learning was indeed the because more certain (by which I acquired still retain the Facility of reading what find written, and writing myself what I mind) than that which filled my Head with Wanderings of one *Æneas*, whilst I forgot my own Wanderings; and made me shed 'Tis the Death of *Dido*, who killed herself for when in the main while, wretched Creature I was, I pass'd by with dry Eyes myself, in these Things from thee, O God, my For what more miserable than for one in Misery to have no Commiseration on him And to weep for the Death of *Dido* cause the Love of *Æneas*, and not to bewail his Death caused by not loving thee?

2. O God, the Light of my Heart, and Bread of the inward Mouth of my Soul the Power espousing my Mind and the I of my Thought, I did not then love thee I went a whoring from thee, and on every side of me was echo'd, *Well done, well done the Friendship of this World is Fornication thee*, James 4. And they cry out *well well done*, that a Man may be ashamed

CONFESSIONS.

Book. Chap. 13.

ought to be such. And these Things I lamented not ;
 but I wept for *Dido*, indulging her Passion of
 Love to the Extremity of Despair, whilst I my-
 self was following *Extremities*, that is, the low-
 est of thy Creatures forsaking thee, Earth tend-
 ing towards Earth ; and if I was hinder'd from
 reading these Things, I grieved because I did
 not read that which might make me grieve
 Such Fooleries as these were accounted a mor-
 honourable and better Study than that by which
 I learnt to read and write.

3. But now let my God speak within n
 Soul, and let thy Truth say to me, It is not I
 It is not so, that former Learning is far the bett
 For I had rather forget *Aeneas's* Travels, :
 all such like Toys, than to write and read. T
 hang up Veils, 'tis true, before the Door
 the Grammar-Schools ; but these may as
 signify a Cover for their Error, as the Ho
 of Secrecy. Let not these Men cry out ag
 me, of whom I stand now in no Fear, :
 I am confessing to thee, my God, what my
 has a mind, and am pleased with the ac
 my own evil Ways, that I may love thy
 Ways. Let not the Sellers or Buyers of
 mar cry out against me ; for if I shou
 them the Question whether it be true, i
 neas ever came to *Carthage*, as the Poet
 the Unlearned will answer, that they dor
 and the Learned will say, that it is

But if I should ask how *Æneas's* Name all they who have learnt to read and answer what is true, according to the Commandment and Law by which Men have themselves establish'd these Signs.

4. If again I should ask which of the two would be a greater Inconvenience to be able to read and write, or those Poetical Fables does not see what every Man must and does not quite forget himself? I sinned then when a Boy, in having a greater Love for empty Things, than those that were profitable; or rather in hating the latter, and loving the former. In like manner, *one makes two, and two and two make four* is an odious Repetition to me, whilst the *Horse full of armed Men, and the Creusa*, afforded to my Vanity a more noble Spectacle.

C H A P. XIV.

He is less pleased with the Greek Poets than with the Latin.

1. **B**UT, why then did I hate the Learning of the *Greeks*, full of Fictions? For *Homer* also with great Art woven together such like Tales, are agreeably vain; and yet he was disagreeable to me when a Boy. And so, I belie

Virgil be to the Boys of *Greece*, if they were forced to learn him with Difficulty, as I did the other : For the Difficulty of learning a strange Tongue did, as it were, sprinkle with Gall all the Sweets of the fabulous *Greek* Narrations ; for I knew none of the Words, and cruel Terrors and Sripes were employ'd to force me to learn them. 'Tis true, there was a Time (*viz.* when I was an Infant) when I knew no *Latin* neither : But this 'Tongue I learned by observing others, without being frighten'd into it, or forced by the Rod, amidst the Flatterings of my Nurses, and the Dalliances of such as smiled upon me, and the Mirth of those that play'd with me. And I learned then without a penal Constraint from others, being urged by my own Heart to bring forth its Thoughts, which I could not do without learning Words, not from Masters that taught me, but from such as talked with me, in whose Ears I also did bring forth what my Mind conceived. Whence it appears, that free Curiosity has a greater Force to learn such Things than timorous Necessity. But the one restrains the over eager Course of the other, by thy Laws, O God, by thy Laws, from the Master's Ferula to the Trials of the Martyrs ; thy Laws, that know how to mix together wholesome Bitternesses, which may call us back to thee from that pestiferous Sweetness which allured us to depart from thee.

C H A P. XV.

He prays to God, and offers to him the fruits of his Learning.

1. **O** Lord, hear my Prayer; let not my Soul ever faint under thy Discipline: Neither let me ever be weary in confessing to thee thy Mercies, by which thou hast drawn me out of all my wicked Ways, that thou may'st become sweet to me above all the Delusions that I follow'd, that I may love thee most earnestly, and may embrace thy Hand with all the Affection of my Soul, that thou may'st deliver me from all Temptations to the End.

2. For behold thou, O Lord, art my King; may every useful thing I learnt when a Child be refer'd to thy Service: May it be for thy Service that I speak, and write, and read, and cast Accompts; because, when I was learning vain Things, thou didst instruct me; and the Sins that I committed by taking Delight in them thou hast forgiven me: For I learnt in them many useful Words; but these also may be as well learnt in Things not vain, and that would be a safer Way for Children to walk in.

C H A P. XVI.

: inveighs against lascivious Fables.

IT woe be to thee, O Torrent of human Custom ! Who shall stop thy Course ?
 How long will it be ere thou art dried up ?
 How long wilt thou carry down the Children
 into that great and frightful Sea which
 it are the best embark'd shall hardly pass
 Have I not read in thee both of a thun-
 der and of an adulterating *Jove* ? And cer-
 tainly thou could not do both these Things :
 it was feign'd, that Men might be au-
 thoriz'd to imitate true Adultery ; thus coun-
 terfeited by false Thunder. Now which of
 such feign'd Masters will hearken with a sober
 Man of the like Profession, crying out
 against, *Homer feign'd these Things, and
 ascrib'd to the Gods the Passions of Men :*
*much better had it been to have transferr'd
 these Things to us ?* But it is more true to
 say that he feign'd these Things indeed ; but
 attributing Divinity to flagitious Men, that
 Crimes might not be esteem'd Crimes,
 : whosoever committed them might not
 have imitated wicked Men, but hea-
 venly Deities.
 And yet, *Oh ! hellish Stream, the Chil-*
Men are daily cast into thee, paying
dearly

dearly that they may learn these Things; and a great Bustle there is when this is done publicly in the *Forum*, in the Sight of the Laws ordering Salaries for the Reward of the Actors: And thou dashest thy Waves upon thy Rocks and makest a roaring Noise, saying *Here pure Language is learnt, here Eloquence is acquired, which is so necessary to bring over Men to your Opinion, and explain your Thoughts to Advantage.* As if we should not have known those elegant Words, *the golden shower, and the Lap, and the Deceit, and the Temples of Heaven,* and the rest which are written in the same Place, unless *Terence* had introduced a wicked young Man proposing to himself *Joc* for a Pattern of Lewdness, whilst he looks on a Picture upon the Wall, in which was described, how they say, *Jupiter* once upon a Time poured into *Danae's* Lap a golden Shower, by which the Woman was deceiv'd. Now see how he excites himself to Lust, as if taught from Heaven.

3. *And what God was it?* says he, *was it not he that with his Thunder shakes the Temple of Heaven?* And should I poor Mortal scruple to do it? Indeed I did it, and that willingly. 'Tis not true that these words are better learned by being employ'd to express this Unclean-ness; but this Uncleannefs is more confidently

don't blame the Words, which are as it were
oice and precious Vessels ; but the Wine of
ror, which in them was presented to us to
ink by our Masters, who were already drunk
th it ; and we were beaten, if we did not
nk, nor could we appeal to any sober Judge.
it I, O my God, in whose Presence my Re-
embrance is now without Fear, learnt these
hings willingly, and Wretch as I was, took
elight in them, and for this was call'd a hope-
Boy.

C H A P. XVII.

*He laments the Misuse of his Wit employ'd in
vain Exercises.*

PERMIT me, O my God, to say
something also of my Wit, thy Gift,
what Fooleries I was then employ'd. A
ask was set me, troublesome enough to my
pirit, for which I was either to be rewarded
th Praise, or punish'd with Disgrace and
ripes, that I should render the Words of
Juno [*Æneid* 1.] raging and grieving that she
did not divert the Trojan Prince from Italy,
hich I had never heard *Juno* utter ; but we
ere forced tracing Error to follow the Foot-
eps of poetical Fictions, and to deliver some-
ing in *Prose*, like to that which the Poet had
press'd in Verse. And he spoke with most
Applause

Applause, who agreeably to the Dignity of the Person represented, most perfectly express'd the like Passions of Rage and Grief, in proper Words and Sentences.

2. And what did it avail me, O thou my true Life, my God, that my Performance was applauded beyond that of many others of my Age, and my Schoolfellows? Behold are not all such Things Smoak and Wind? And was there not something else in which my Wit and my Tongue might have been better exercised? Thy Praises, O Lord, yea thy Praises in thy Scriptures might have held up the tender Branch of my Heart, that it might not be trailed upon the Ground amongst such empty Trifles, a filthy Prey to Birds. For there are more Ways than one of sacrificing to the fallen Angels.

C H A P. XVIII.

He complains that he was misguided by Men, that were more ashamed of the Breach of Grammar Rules than of the Law of God.

1. **B**UT what Wonder was it that I was thus carried away after Vanities; and went abroad from thee, O my God; when such Men were proposed to my Imitation, who if they should relate any of their Actions, tho' not ill, with a Barbarism or Solecism, being

they should declare their Lusts in proper
 ll connected Words, with a copious and
 stile, they were applauded and puffed up
 pride. Thou seest these things, O Lord,
 holdest thy Peace, being *long-suffering,*
very merciful and true. And wilt thou al-
 hold thy Peace? And now thou drawest
 rom this exceeding deep Pit the Soul that
 eth thee, and that thirsteth after thy De-
 ts, and whose *Heart saith to thee, I have*
sought thy Face, thy Face, O Lord, I will still
seek. Psalm 26. But I was then gone far from
 the Light of thy Face by my dark Affections.
 or 'tis not by the Feet, nor by Motion from
 place to Place that Men go from thee, or re-
 urn to thee; or did thy *prodigal Son* (Luke 15)
 procure himself Horses or Chariots or Ships, or
 did he fly away with visible Wings, or make
 his Journey by the Motion of his Feet, when
 going in a far Country he riotously wasted away
 what thou gavest him at his setting forth? A
 kind Father for giving him so much, and more
 kind in receiving him when he returned so poor
 to thee! But his going from thee was by lustful
 affections, for these are dark, and therefore far
 om the Light of thy Countenance.

2. Behold, O Lord God, and behold with
 thy accustom'd Patience how carefully the
 sons of Men observe the Laws of Letters an
ables receiv'd from those who have de

ver'd their Language to them, an eternal Laws of their everlasting ceiv'd from thee ; insomuch th holds or teaches the old Rules tion, should contrary to the La mar without the Aspiration say express a *Man*, he would displea than if, contrary to thy Comm should hate a Man ; being himse if the Hatred which he bears to not a more pernicious Enemy th he hates ; or as if another by pe could do him more Mischief, 1 Heart does by bearing Malice. no Learning is more deeply im Soul than that Law written in ou *not to do by another, what we willing to suffer from another.*

3. O God, who alone art grea art thou, who dwellest on high in an unwearied Hand sprinkling per upon unlawful Lusts ? When a tious to be counted eloquent, stai mortal Judge, surrounded with Men, declaiming against his Enc placable Hatred, he takes extreat a Slip of the Tongue he chance *Hominibus*] to signify *amongst M*. no Care left by the Fury of his pens to destroy a Man from *amon*,

C H A P. XIX.

*As to his Governors, Thefts from his
and cheating of his Play-fellows.*

first Entry of such Customs as these, such as I was, did I lie when as yet a child this was that Stage upon which I was made to let fall a Solecism, than I was made any, to envy such as made none. As I now declare and confess to thee, I, for which I was commended by some I thought it a Virtue to please. I learned not that Gulph of Filthiness, then lay cast forth from thy Eyes. Eyes what could be more filthy than mine; who even many Ways displeas'd as theirs, whilst with innumerable receiv'd my Tutor and Masters and rough Love of Play, Desire to see, and restlessness to imitate such

who was guilty of stealing out of my cellar, and from their Table, either by my Gluttony, or have something to sell my Boys, who for it sold their Playhouse in which they were delighted no less than in which Play I also often sought to excel by cheating, whilst I myself was overcome by the vain Desire of ex-

celling: And what was there I was more willing to suffer, and more sharply taxed when I discover'd it in others, than that which I do to others? And when I was caught doing and reprehended for it, I would rather quarrel than yield.

3. Is this that Innocence of Children? is not, O Lord; O Lord, it is not: I explore thy Mercy, O my God. For these same things are but acted over again from our first Subjection to Pedagogues and Masters, and our playing with Nuts and Balls and Sparrows, and our Subjection afterwards to Magistrates and Kings, and gaining Gold and Manours and Slaves. The same as we grow older pass into greater Toys, as our Ferula's are succeeded by greater Punishments. It was then the Emblem of Humility in the Stature of Children that thou our King didst approve when thou saidst *of such is the Kingdom of Heaven*, St. Matt 19. 14.

C H A P. XX.

*He praises God for the many good Endowment
of his Childbood.*

1. **A**ND yet, O Lord, Thanks be to thee the most excellent and best Maker and Ruler of all the Universe, our God, although thou hadst never made me any thing more than

I had Life and Sense, and a Care for the maintaining this my Individual, an Impression and Foot-step of that most secret Unity of thing from which I had my Being: I watched over the Integrity of my Senses with an interiour Sense: And in little things, and in the Thoughts of little things I was delighted with Truth, and was unwilling to be deceived; I had Strength of Memory, a Facility of Speech, and a Pleasure in Friendship; I fled from Pain and Abjection and Ignorance; what was there in such a Creature that was not wonderful and Praiseworthy?

2. But all these things are the Gifts of my God: I gave not these things to myself; and they are good things, and they are myself. He therefore is good that made me, and he is my God, and in him I rejoice in all those good things, in which I was when a Child; for my God was in this, that not in him, but in his creatures, I sought myself, and other Pleasures, Honours and Truths, and so fell upon storms, Confusions and Errors. Thanks be to thee, my God, my sweet Delight, my Glory and all my Trust; Thanks be to thee for thy gift; but be thou pleased to keep them for ever; for by so doing thou wilt keep me; and the things which thou hast given me will grow to be perfected, and I shall be with thee, because my Being also is thy Gift.

St. Augustine's Confessio

B O O K II.

C H A P. I.

An Account of his Youth

I. **I** Will now call to mind the uncleanness of my former Life, and the carnal raptions of my Soul, not that I love it but that I may love thee my God. For Love of thy Love I do this, reviewing most wicked Ways in the Bitterness of Remembrance, that thou may'st become to me, who art a Sweetness without Dec Sweetness happy and secure ; recollecting from that Dispersion in which I was rendered Piecemeal, whilst departing from *one* from the one sovereign Good] I was lost Pursuit of many [*i. e.* of Multipl city of tures.]

2. For there was a Time when I was Fire in my Youth to be satiated with Things below, and I ventured to spread *branch out into various and shady Loves*

Beauty of my Soul was consumed away,
I was quite putrified in thy Sight, whilst
is pleasing myself, and desiring to please
Eyes of Men.

C H A P. II.

*his unruly Lusts in the sixteenth Year of
his Age.*

AND what was it that delighted me but
to love and to be loved? But in this
the due Manner was not observed betwixt
Body and Soul, as far as the Bounds of Friend-
ship go without Fault, but black Vapours were
raised from the muddy Concupiscence of the
Flesh, and the bubbling Source of my luxuri-
ous Age, which so overclouded and darkened
my Heart, as not to discern the Serenity of
Reason from the Obscurity of Lust. Both boiled
together within me, and hurried my unsettled
Mind down the Cliffs of unlawful Desires, and
dropped me into the Gulf of criminal Actions,
my Wrath was grown strong against me, and
I knew it not. I was deafen'd with the Noise
of the Chain of my Mortality, the Punishment
of the Pride of my Soul, and I went still fur-
ther from thee, and thou didst let me alone;
and I was tossed hither and thither, and poured
out, and was shed abroad, and boiled over by
Fornications, and thou wast silent. Oh!

my Joy, which was so long deferred !
 wast silent then, and I departed still farther
 thee, after more and more barren Seeds of
 rows, by a proud Dejection and an un-
 Weariness, [*i. e.* sinking down the more
 how much the more my Pride aspired to
 me up ; and ever weary, yet never quiet.]

2. Oh ! who was there then to restrain
 Misery ! and render useful the fleeting B-
 ties of these lowest Things, and set Bound
 their Allurements, that those Billows of
 Age of mine might have broken themselves
 upon the Shore of lawful Marriage ; an-
 they could not otherwise be calmed, be-
 tented at least with the End of bringing (h-
 dren into the World, as thy Law prescrib-
 O Lord, who framest the Stock of our Ma-
 tality, being able with a gentle Hand to
 derate the sharpness of these Thorns [of (on-
 cupiscence] shut out from thy Paradise ?
 thy Omnipotence is not far from us, even
 when we are far from thee. Or else I might
 have more vigilantly attended to the
 Voice of thy Clouds sounding to me from
 above, *Such shall have Tribulation of the flesh*
but I spare you, 1. Cor. 7. And *It is good*
a Man not to touch a Woman. And again
He that is unmarried thinketh of the Things
are of God, how he may please God : but

*thinketh of the Things that are
he may please his Wife.*

fore have heard these Words
ion, and so making myself
Kingdom of Heaven, look
by Embraces : But I broke
was, following the violent

Inclinations, leaving thee :
ne Bounds set by thy Laws,
y Scourges : For what Mor-
end to this ? For thou wert
Back, mercifully severe, and
most bitter Disquiets all my
, that so I might seek out
out Disgust, and not being
where else, might seek it in
Labour in the Precept, Psalm
o woundest that thou may'st
that we may not die from thee.
, and at how great a Distance
m the Delights of thy House
ear of the Age of my Flesh ;
Lust, licensed by the shame-
en, but ever prohibited by thy
receiv'd the scepter in me, and
myself up to it ? In the mean
took no Care to prevent my
marriage ; but were only care-
learn to make fine speeches,
t Orator.

C H A P. III.

*His living idle at home contributed to his Sin
from which his holy Mother endeavour'd
divert him.*

1. **N**OW for that Year my Studies were permitted, I being call'd home from *Madaura*, in which neighbouring City I had been for a while applied to Learning and Oratory and the Expences of my studying farther from home at *Carthage*, being in the mean time providing by the Resolution of my Father who went beyond his Wealth, he being a Citizen of *Thagaste* of a very small Estate. To whom am I relating these Things? Not to thee, my God, but in thy Presence, to my Fellow Mortals, of the same human Kind as I am, how small soever a Part of them it may be who shall light upon these my Writings: And to what End do I do this? But that both I and thou who read this may reflect from how *profound Depth* we must still be crying to thee. What is nearer to thy Ears than a confessed Heart and a Life of Faith? For who did then highly commend my Father, for lay out in Behalf of his Son, even beyond Strength of his Estate, what was necessary for the carrying on his Studies at that great Distance from home: whereas many Citizens far re-

wealthy than he did no such Thing for their Children; whilst in the mean time this same Father took no Care of my growing up to thee, or of my being chaste, provided I was but eloquent [*disertus*] or rather [*desertus*] forsaken and uncultivated of thee who art the one true and good Lord of thy Field my Heart.

2. But when in that sixteenth Year of my Age I began to live idly at home with my Parents, whilst domestick Necessities caused a Vacation from School, the Briars of Lusts grew over my Head, and there was no Hand to root them up. Nay, when that Father of mine saw me in the Bagnio now growing towards Man, and perceiv'd in me the unquiet Motions of Youth, as if from hence he were big with Hopes of Grand-Children, he related it to my Mother with Joy; intoxicated with the Generality of the World, by the Fumes of the invisible Wine of their own perverse Will whilst forgetting thee their Creator, and loving thy Creature instead of thee, they stoop down to rejoice in these lowest of Things. But in my Mother's Breast thou hadst already begun thy Temple, and the Foundation of thy holy Habitation; for my Father was as yet only a *Catechumen*, and that but of late. She therefore upon hearing it was seized with Fear and Trembling; *being concerned for me, though I was not baptized, lest I should stray into those*
crooks

crooked Ways, in which Wordlings who turn not their Face but their Back to thee.

3. Alas ! and dare I say that thou wert O my God, when I was wandering still from thee ? And wast thou silent indeed whose then but thine were those Words, by my Mother thy faithful Servant thou sing in my Ears, tho' no Part of it descended into my Heart to perform it ? For she did and I remember how she secretly admonished me with great Solitude, to keep myself from Women, and above all to take care not to defile or defile any one's Wife ; which seem'd to be but the Admonitions of a Woman. I should be ashamed to obey : but they were thy Admonitions, and I knew it not ; I supposed thee to be silent whilst she spoke ; whereas by her thou didst speak to me, in her wast despised by me, by me her Son of thy Hand-maid thy Servant, Psalm 138. But I knew it not, and rushed on headlong into so much Blindness, that amongst my Enemies I was ashamed of being less filthy than others ; and when I heard them bragging of their filthy Actions, and boasting so much thereof by how much the more beastly they were, I had a mind to do the like, not only for the Pleasure of it, but that I might be praised.

le by how much I was more chaste,
with what Companions I was walking
streets of *Babylon*; and I wallowed in the
ereof, as if it were Spices and precious
es, and that in the very midst of it.
visible Enemy trod me down and seduced
use I was willing to be seduced: Nei-
that Mother of my Flesh (who was ef-
ut of the midst of *Babylon*, but walk'd
a slow Pace in the Skirts thereof) as
onish'd me to be chaste, so take care to
that Lust (which her Husband had dis-
to her in me, and which she knew to
ectious for the present, and dangerous
uture) within the Bounds of conjugal
s, if it could not otherwise be cured:
not even for this Method for ever, my

supposed that those usual Studies would be no Hindrance, but rather towards the Coming to thee. For ture, recollecting as well as I can of my Parents. Then also were I loose to me to spend my Time in I what a due Severity would allow, Occasion to my being more dissolute Inclinations : and in them all there intercepting, O my God, from me thy Truth, *and my iniquities it were from the Fat,* Psalm 72. 2

C H A P. IV.

*He confesses a Theft of his Youth,
mere Wantonness.*

1. **T**HY Law, O Lord, punishes and a Law written in the Heart which even Iniquity itself cannot break. What Thief is willing to have another him ? not even he that is rich will rather steal for Want. Yet I have committed Theft, and I committed Want or Need, but loathing to be longed to sin ; for I stole that Plenty, and much better. Neither of enjoying the Thing that I stood fond of the Theft and the Sin.
Pear-tree near our Vineyard loaded

neither tempting for their Beauty
 life. To shake off and carry away
 this Tree, a Company of wicked
 went late at Night, having accord-
 us Custom been playing till then in
 and thence we carried great Loads,
 own eating, but even to be cast to
 and if we tasted any of them, the
 e therein was, because we were
 we should not do.

d my Heart, O my God, behold
 of which thou hast had Pity when
 e midst of the bottomless Pit. Be-
 y Heart now tell thee what it was
 ht. That I might even be wicked
 use, and have nothing to tempt me
 it the ugly Evil itself. And this I
 ed to perish, I loved to be faulty ;
 ing in which I was faulty, but the
 nefs I loved. Oh ! filthy Soul, and
 thy Firmament to its utter Ruin ;
 t something disgraceful Disgrace it-

*After his Return home to Africa be
 imple Restitution for those Pearls be-
 len.*

C H A P. V.

*sin not without some Appearance or
Pretence of Good.*

E R E is a tempting Appearance in beautiful Bodies, in Gold, and in Silver, and the rest. And in the Sense of these there is an Agreeableness that is taking in that Manner the other Senses find their Pleasure in their respective Objects. So Temperance, and the Power of Commandment, which hath something in it that is

hence also arises the Desire of Reward, yet we must not for the gaining of any of these Things, depart from God, nor turn aside from thy Law, which we live here, hath its Authority by reason of a certain kind of Beauty, and the Proportion which it hath to the Objects of these lower Beauties. Likewise Fellowship of Men is dearly sweet by the Company of many Souls together.

On the Occasion of all these and the like, when the Soul is committed, when by an imagination to them, which have but the Place amongst good Things, Men forsake the best and highest Goods, viz. thee, O God, and thy Truth, and thy Law. The lowest Things have indeed their Delights,

but not like my God who made all Things; in him doth the Just delight, and he is of the Upright of Heart. Therefore the Question is for what Cause any Crime, 'tis not usually believed but wherears that there might be some Desire of ng some of these lowest of Goods, or of losing them: For they are fair and ul; though in comparison of those su-Goods and beatifick Joys they are meantemptible.

A Man hath murdered another. Why do it? He was in love with his Wife, Estate; or he did it that he might rob support his own Life; or he was afraid ring the like from him; or he had been, and sought to be revenged. Would mit a Murder without a Cause, merely sake of the Murder; Who can imagine or as for that furious and exceeding cruel [Catiline] of whom a certain Author itten that *he chose to be wicked and cruel* the Cause is assign'd in the same Place, is he, *his Hand or his Mind should be d for want of Exercise*. And to what d he refer this also? That being thus ex-in Wickedness, he might be enable'd e the City [Rome] and obtain Honours, Riches, and be delivered from the Fear Laws, and the Difficulties he laboured unde

under through want of an Estate, and a guilty Conscience. Therefore even *Catiline* himself was not in love with his Crimes, but with some thing else, for the sake of which he committed them.

CHAP. VI.

That the Good which Men pretend to in Sin is not to be found but in God.

I. **W**HAT was it then, O my Theft O wicked nocturnal Exploit of the sixteenth Year of my Age, what was it that wretched I loved in thee? For beautiful thou wast not, since thou wert a Theft. Or art thou any Thing at all, that I should thus speak to thee? Those Pears indeed were beautiful which we stole, because they were the World of thy Hands, O most beautiful of all, Creator of all, my good God, my sovereign Good and my true Good; they were beautiful indeed but it was not after them that my poor Soul lusted, for I had Plenty of better at home: But those I took only for stealing sake; for after I had taken them, my Appetite being satisfied I flung them away, enjoying nothing thereof but the Iniquity in which I was delighted. For if any of that Fruit enter'd into my Mouth nothing made it agreeable to me but the Sin.

And now, O'Lord, my God, I am seeking it was that delighted me in that Theft. Now hold, I can find no Beauty in it. Not such Beauty as is found in Justice and Mercy, or in the Mind of Man, and his Reason and Senses, and vegetable Life ; nor is found in the Stars, which are glorious and beautiful in their Orbs ; nor such as is in so many kind of Creatures in the Earth, which by a constant Course of Generation succeed one another ; but not even that dim imperfect Shadow of Beauty which opposes upon us in cheating Vices. For *Idleness* aims at *Highbness* ; whereas thou aim-

est the *most high* God above all things. *What* does *Ambition* pretend to, but *Honour and Glory* ? whereas thou alone art sovereignly *honourable* and eternally *glorious*. And *the* *ambition* of Men in *Power* seeks to be *fear'd*, but indeed is to be *fear'd* but God alone ; whose *Power* what, or when, or where, or by whom can any thing be, either by Force or Fraud, withdrawn ? And the *Carnal* the *Lascivious* seek to be *loved* ; where- as Love is so dearly sweet as thy *Love*, nor is any thing so savingly *loved* as that charming Beauty of thine, infinitely exceeding all Beauties and Brightness. And *Curiosity* pretends a *Deeper Knowledge* ; whereas it is thou that most perfectly *knowest* all things. Even *Ignorance* it

self, and *Folly* affect the Name of *Simplicity* and *Innocence*, because nothing can be found more truly *simple* than thee; and what can be more *innocent*, since thy Works hurt none but the Evil? *Sloth* also seeks, as it were, to be at rest; and what sure *Rest* can there be, but in the Lord? *Luxury* desires to be called *Satiety* and *Abundance*; now it is thou that art the Fulness and inexhausted Store of incorruptible Sweetness. *Prodigality* hides itself under the Shadow of *Liberality*; but the most exceedingly *liberal* *Bestower* of all good things, is no other than thyself. *Avarice* seeks to *possess much*; and thou *possessest all things*. *Envy* quarrels about being *preferred* before others; and what is so *excellent* as thyself? *Anger* seeks *Revenge*; and who executes *Revenge* justly like thee? *Fear* has a Horror of *unusual and sudden Accidents*, Enemies to the things which are loved, in which she seeks to be *safe*; now to thee only it is, that nothing can happen *sudden* or *unusual*; or who can take from thee what thou lovest? Or where is any settled *Safety*, but with thee? *Sadness* pines away for the Loss of those Things, in the Enjoyment of which *Cupidity* was delighted; because she would not have any thing be *taken away*; as nothing can be *taken away* from thee. Thus the poor Soul goes astray when she turns aside from thee, and seeks out of thee those things which she can no where

pure and clear till she returns to thee. Per-
y and in a wrong Way all those imitate
who depart far from thee, and raise them-
against thee ; yet even in this perverse
of imitating thee, they shew that thou art
creator of all Nature, and therefore that
no Room therein, whither they can re-
as to depart quite from thee.

What then was it that I loved in that
? Or in what did I there, tho' viciously
rversely, imitate my Lord ? Was it that
pleased to act against the Law, by *Deceit*
, since I could not by *Power* ; and thus
I Slave indeed sought to imitate a lame
Liberty, in doing that in which I might
from Punishment, tho' not *free* from
by a dark Resemblance of thy *Omnipo-*

C H A P. VII.

*is thanks to God for the remission of his
; and for having been preserved from
other Offences.*

E H O L D here is that Slave flying
from his Lord, and embracing a Sha-
O Corruption ! O Monster of Life, and
of Death ! Was it possible that I should
er that which was not lawful, barely be-
was not lawful ? What return shall I
mak.

make to the Lord, that my Memo-
on these things, and my Soul i-
bout them? May I love thee,
give thee Thanks, and confess
because thou hast forgiven me fi-
Sins and wicked Actions. 'Tis
Grace, and to thy Mercy, tha-
solved like Ice the Sins that I
impute it also to thy Grace, w-
Sins I have not committed; for
there that I was not capable
loved such a Crime for the Cri-
I confess, that all have been f-
Baptism] as well the Evils I co-
own Will, as those which by t-
committed not.

2. What Man is there, wh-
own Weakness dares to attrib-
or his Innocence to his own St-
love thee less, as if he were le-
Mercy, by which thou remitt-
that are converted to thee? Fo-
who being called by thee hat-
Voice, and hath avoided these
here readeth me recounting, a-
my Guilt; let him not scorn m-
sick, I received my Cure from
fician, who preserved him from
rather from being so sick. A-
him love thee as much, yea rath-

by that same Hand by which he sees me recovered from so great Maladies of my Sins, he sees himself preserved from being involved in Evils as great.

C H A P. VIII.

He still inquires what it was that he loved in this Theft, and finds that he should not have done it without Company.

1. *WHAT Fruit had I then, poor Soul, in these Things which, now remembering, I am ashamed of, Rom. 6. especially in that Theft, in which I loved the Theft itself, and nothing else? And this itself was nothing, and therefore the more wretched I that loved it. And yet if I had been alone I should not have done it; for such I remember was my Disposition at that time, that if I had been alone I should certainly not have done it. Therefore I loved therein the Company of those with whom I did it; and so loved something besides the Theft, tho' this something is still nothing.*

2. *For what is it in reality? Who shall here teach me, but he that enlightens my Heart, and discerns the Shades thereof? What is this that comes now into my Mind to seek, and examine and consider? For if I had loved the Fruit which I stole, and only desired to enjoy the same, I might, if this were enough, have executed*

the Sin alone, and so compassed my without inflaming the Itch of my Desire, by the mutual Rubbings of conscious Minds ; but as I had no Delight in the Fruit, the whole pleasure was in the vision, and was made by the Company who were Partners in the Sin.

C H A P. IX.

What it was that made him commit the Sin.

1. **W**HAT was then that Disquiet in my Mind ? For indeed it was a very filthy, and wretched was I under yet what was it ? *Who can understand* 18. It was a Laughter, as if the Devil tickled, that we were deceiving those who thought we imagined we were doing any such thing, and would by no Means have had us do so. Why then did it delight me not to do so ? Was it because one seldom laughs by himself ? Tho' sometimes Laughter overcomes when they are all alone, when sometimes ridiculous presents itself to their Sensations. But this I should never have done alone, I certainly should not.

2. Behold the lively Remembrance of my Soul is before thee, O my God, that I did not have done that Theft alone, in *was not that which I stole delighted me*

CONFESSIONS.

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which I should have had no Pleasure
d done it alone. O Friendship, too
Enemy ! O Seduction of the Mind,
untable Greediness of doing Mischief
y and Wantonness ; and an Appetite
's Loss, without any Gain to myself,
of Revenge ! but only because 'tis
as go, let us do it, and one is ashamed
shameless.

C H A P. X.

pires to God, the sovereign Rest.

O can untie this Knot, that is so in-
volved and entangled ? 'Tis very foul, I
no longer upon it, I will turn away

I will look after thee, O Justice
cence, ever fair and beautiful, with
yes and insatiable Satisfaction. With
ie Rest and Life undisturbed. He that
to thee *enters into the Joy of his Lord,*
25. and he shall have nothing to fear,
be exceedingly well in the sovereign
From thee, O my God, I was fallen
from thy Stability I was gone too much
my Youth, and so became to myself
of Misery and Want.

St. Augustine's Confession

B O O K III.

C H A P. I.

*Of his Journey to Carthage, and the sinful
inclinations he had there.*

I. **I** Came to *Carthage*, and there the Fry
pan of vicious Loves was crackling on
every Side of me. I was not yet in Love,
I long'd to be in Love, and out of a more se
Want I hated myself because I wanted less.
I fought out for one to love, in love with be
loved, and I hated Safety and a Way with
Snares. Because there was a Famine within
of that interior Food, which is no other t
thyself, O my God; and that Famine did
cause a Hunger in me, but I was without
Appetite for incorruptible Aliments; not
cause I was full, but because the more emp
was, the more I loathed this kind of Nour
ment. And for that Reason my Soul was si
and being full of Ulcers miserably broke
greedy of being scratch'd by the Touch of

ngs. Yet if they had not a Soul too,
ld not be loved. For to love and to
affected me most; if I could enjoy
on that loved me.

As I defiled the Vein of Friendship with
of Concupiscence, and obscured its
ls with Clouds sent up from the lowest
ust : And yet filthy and nasty as I was,
led to be fine and well-bred by an Ex-
anity. And I quickly overtook Love,
isoner I desired to be. O my God,
y, with how much Gall didst thou be-
hose Sweets unto me, and how good
in so doing ? For I was loved, and
cret admitted to the Eand of Fruition;
as'd myself with being fetter'd with
etched Chains, in which I, was to be
with the red-hot Iron-rods of jealou-
spicions, and Fears, and Angers, and

About this time also I was much
way with the Shews of the Theatre,
e Representations of my Miseries, and
Fewel to my Fire.

C H A P. II.

*In what manner he was affected by the S
Tragedies.*

1. **W**HAT is the Meaning, that Man seeks to grieve in beholding and tragical Things, which he himself not be willing to suffer? And yet he is to suffer Grief in beholding of them, and Grief is his pleasure. What is this but a mad Madness? For so much more is a Man affected by these Things, by how much he is free from the like Passions. Though Man suffers such Things himself 'tis call'd *specter*, when he is grieved at others suffering 'tis stiled *Pity*. But what kind of *Pity* in fabulous and theatrical Representation here the Spectator is not encourag'd to be a Person in distress, but only invited to be so, and the more he is made to grieve, the more he applauds the Actor of these Representations. And if these Calamities of Men, either real, or only feigned, are so far from moving the Spectator to grieve, he is rather discontented, and blaming the Performer. But if he is moved to Grief, he stays and weeps with Satisfaction. Do we not see Tears and Sorrow? Surely every one desires Joy. Or is it that whilst no

a mind to be miserable, yet he is willing to be compassionate ; and as Compassion cannot be without some Grief, therefore Grief for this Cause alone is loved ? and this proceeds from that Vein of Friendship.

2. But whither does this go ? whither does it run ? why does it fall into the Torrent of boiling Pitch, the vast Whirlpools of filthy Lusts ? into which it is wilfully changed and turned, degenerating and cast down from its heavenly Serenity. Must Compassion then be condemn'd ? by no means. Sorrow then may sometimes be loved. But beware of Uncleanness, O my Soul, under the Tuition of my God, the God of our Fathers praised and exalted for evermore, beware of Uncleanness, O my Soul. For I am not now without Compassion ; but then in the Theatres I rejoiced together with Lovers, when they succeeded in their criminal Intrigues, though these only imaginary in the Play ; and when they lost one another, I was griev'd as it were out of Pity ; and in both these Affections I took Delight : Now I much rather pity him that rejoices in his Crime, than imagine him to undergo a Hardship who is depriv'd of that pernicious Pleasure, and has lost that wretched Felicity.

3. This certainly is the truer Compassion, but the *Heart is not delighted* in it. For tho' *it is to be commended* for his charitable Dis-

D ?

position

self, and *Folly* affect the Name of *Simplicity* *Innocence*, because nothing can be found truly *simple* than thee; and what can be *innocent*, since thy Works hurt none but Evil? *Sloth* also seeks, as it were, to be at rest and what sure *Rest* can there be, but in Lord? *Luxury* desires to be called *Satiety* *Abundance*; now it is thou that art the Full and inexhausted Store of incorruptible Sweetness. *Prodigality* hides itself under the Shadow of *Liberality*; but the most exceedingly liberal *Bestower* of all good things, is no other than thyself. *Avarice* seeks to *possess much*; thou *possessest all* things. *Envy* quarrels at being *preferred* before others; and what *excellent* as thyself? *Anger* seeks *Revenge*; who executes *Revenge* justly like thee? thou has a Horror of *unusual and sudden* Accidents; Enemies to the things which are loved, in which she seeks to be *safe*; now to thee only it is that nothing can happen *sudden or unusual*; who can take from thee what thou lovest? where is any settled *Safety*, but with thee? *Grief* pines away for the Loss of those Things in the Enjoyment of which *Cupidity* was lighted; because she would not have any thing be *taken away*; as nothing can be *taken* away from thee. Thus the poor Soul goes astray when she turns aside from thee, and seeks of thee those things, which she can no way

find pure and clear till she returns to thee. Perversely and in a wrong Way all those imitate thee, who depart far from thee, and raise themselves against thee; yet even in this perverse Way of imitating thee, they shew that thou art the Creator of all Nature, and therefore that there is no Room therein, whither they can retire, so as to depart quite from thee.

3. What then was it that I loved in that Theft? Or in what did I there, tho' viciously and perversely, imitate my Lord? Was it that I was pleased to act against the Law, by *Deceit* at least, since I could not by *Power*; and thus being a Slave indeed sought to imitate a lame kind of *Liberty*, in doing that in which I might be free from Punishment, tho' not free from Guilt, by a dark Resemblance of thy *Omnipotence*?

C H A P. VII.

He gives thanks to God for the remission of his Sins; and for having been preserved from many other Offences.

BEHOOLD here is that Slave flying from his Lord, and embracing a Shadow. O Corruption! O Monster of Life, and depth of Death! Was it possible that I should do after that which was not lawful, barely because it was not lawful? What return shall I make

make to the Lord, that my Memory now reflects on these things, and my Soul is not in tear about them? May I love thee, O Lord, give thee Thanks, and confess to thy Name because thou hast forgiven me such and so many Sins and wicked Actions. 'Tis owing to thy Grace, and to thy Mercy, that thou hast dissolved like Ice the Sins that I committed. impute it also to thy Grace, whatsoever of Sins I have not committed; for what Evil there that I was not capable of acting, I loved such a Crime for the Crime's sake? I confess, that all have been forgiven me [by Baptism] as well the Evils I committed by my own Will, as those which by thy Providence committed not.

2. What Man is there, who weighing his own Weakness dares to attribute his Chastity or his Innocence to his own Strength; and to love thee less, as if he were less obliged to thy Mercy, by which thou remittest Sins to those that are converted to thee? For whoever he that being called by thee hath followed thy Voice, and hath avoided these things which I here readeth me recounting, and confessing my Guilt; let him not scorn me, because being sick, I received my Cure from that same Physician, who preserved him from being sick rather from being so sick. And therefore

y that same Hand by which he sees me recovered from so great Maladies of my Sins, he sees himself preserved from being involved in Evils so great.

C H A P. VIII.

He still inquires what it was that he loved in this Theft, and finds that he should not have done it without Company.

1. **WHAT** Fruit had I then, poor Soul, in these Things which, now remembering, I am ashamed of, Rom. 6. especially in that Theft, in which I loved the Theft itself, and nothing else? And this itself was nothing, and therefore the more wretched I that loved it. And yet if I had been alone I should not have done it; for such I remember was my Disposition at that time, that if I had been alone I should certainly not have done it. Therefore I loved therein the Company of those with whom I did it; and so loved something besides the Theft, tho' this something is still nothing.
2. For what is it in reality? Who shall here teach me, but he that enlightens my Heart, and discerns the Shades thereof? What is this that comes now into my Mind to seek, and examine and consider? For if I had loved the Fruit which I stole, and only desired to enjoy the same, I might, if this were enough, have executed

disdained to be a little one, and being puffed up with Pride took myself to be a great one.

CHAP. VI.

He falls into the Society and Errors of the Manichæans.

THEREFORE I fell amongst Men proudly doating, exceedingly carnal and great Talkers, [the *Manichæans*] in whose Mouths were the Snares of Satan, and a Birdlime made up of a Mixture of the Syllables of thy Name, and of that of our Lord *Jesus Christ*, and of the *Paraclete the Holy Ghost* the Comforter. All these Names were ever in their Mouths, but as to the Sound only and Noise of the Tongue, their Heart being void of all that is true. And they said to me, *The Truth, the Truth*; and many they were that repeated this to me, and *the Truth* was no where amongst them; but they spoke false Things not only of thee, who art *the Truth* indeed, but also of these Elements of this World thy Creatures, concerning which the Philosophers have spoken true Things, whom nevertheless I ought to pass by for the Love of thee, O my Father, sovereignly good, the Beauty of all Beauties O Truth! O Truth! how entirely even then did the very Center of my Soul sigh after thee *when they were often repeating thy Name to*

says, not by Word of Mouth only,
 many and large Volumes. And those
 plates in which they served up to me,
 hungry after thee, instead of thee,
 Moon, thy beautiful Works in-
 by Works only, not thyself, nor
 chief and first Productions; for thy
 works are before those corporal ones,
 and celestial.

was not after these, nor those, but
 O Truth, in whom there is no
 shadow of a Moment, that I was
 thirsty; and they presented me
 Dishes with glittering Phantoms
 Divinity) less worthy of my Love
 who is true to these Eyes, whereas
 were mere Impositions upon a de-

And yet taking them to be thee;
 them, tho' with no great Appetite,
 ere no Relish of thee as thou art in
 these empty Fictions were nothing
 either was I filled by them, but ra-
 more empty. Eating in a Dream
 eating when awake; but the Per-
 sleep is not nourished by it, for 'tis
 um. But those Fictions had no Re-
 all of thee, as thou hast now de-
 self to me; for they were only cor-
 ptions, false Bodies, better than
 these true Bodies, whether heavenly

or earthly, which we discern with Sight. The Sight of these is common with Beasts and Birds; and being they are more certain than when represented to our Imagination: And we have a more certain Imagination of them when from them we represent to our more great and infinite, which is God Being at all; and such were those elements with which I then was fed and watered.

3. But thou, O my Love, for what art thou away, that I may become strong in those Bodies which we see, though not yet those which we see not thou hast made them all; nor dost thou amongst the chiefest of thy Work more than art thou from those Images, those Phantoms of Bodies, which are no Being; more certain than were the Representations of those Bodies than the Bodies themselves more certain than their Representations, and yet thou art from those Bodies. Neither art thou the Soul nor the Life of Bodies. And better than certain is the Life of Bodies than the Life of Souls, thou art the Life of Souls, the Life of living of thyself, and thou art never from me. O Life of my Soul, where wast thou when I was at how great a Distance from me? *in a far Country from thee, not a*

of Swine, whom I fed with Husks. much better were the Fables of the Ins and Poets, than those Cheats?

and Poems and *Medea* flying are more to the Purpose than the five (Fictions of the *Manichæans*) dis-
cured up to suit the five Caverns of which have no Being at all, and are to them that believe them. For Ver-
ms I may employ in good Subjects :

Medea's flying, I neither sung it to d, nor believed it when I heard it those other Things I believed.

I alas! by what Steps was I led the Depths of Hell? For labouring s in Quest of Truth, whilst I sought by God, (for to thee I now confess,

Pity on me even when as yet I did) whilst I sought thee, not according derstanding of the Mind, in which pleased that I should excell Beasts, ing to the Sense of the Flesh, whereas : more interior than what was the ate in me, and higher than what was : me ; I light upon that impudent void of Wisdom, the Riddle of So-

v. 9. *Sitting upon a Stool at the Door,
, come eat willingly the Bread that is
nd drink of the sweet stolen Water.
ed me astray, because she found me*

dwelling abroad in the Eye of my Flesh,
ruminating within me upon such Things
as I had taken in by that Avenue.

C H A P. VII.

*The Questions that stumbled him, and the
solution of them.*

1. **F**OR I knew not that which truly is,
was easily moved to assent to the
foolish Deceivers, wittily, as they thought, pre-
senting such Questions as these to me: *What
came Evil?* And whether God were concluded
in a bodily Shape; and had Hair and Nails.
And whether they were to be accounted
Men who had many Wives at once, and
killed Men, and offered up living Creatures
in Sacrifice? with which Things, ignorant
I was, I was much disturbed, and going away
from Truth, thought I was going towards
for I did not then know that *Evil* is nothing
the Privation of Good, and that what is
thing good is indeed nothing at all. For how
should I discern this, whose Sight, as to
Eyes, could only reach to a Body, and as to
the Mind, to a Phantom?

2. Again, I did not know that God was
Spirit, without Length and Breadth of Limbs,
whose Being was not any corporeal Bulk.

e, and, tho' you suppose it
 in some Portion of it in-
 certain Space, than in its Infini-
 all of it every where as a

And what there was in us,
 h we were like to God; and
 tly said in the Scriptures to be
 age of God, I was altogether
 did not know true interior
 geth not by Custom, but by
 is Law of an omnipotent
 o which were fashioned the
 tries and Times, suitably to
 id Times; whereas itself is
 ill Places and in all Times:
rabam, and *Isaac*, and *Ja-*
es and *David*, and all they
 ised by the Mouth of God;
 have deemed them ungodly;
 ng to Man's Day, and mea-
 Span of their own Custom,
 Mankind. As if one in an
 ng for what Part each Piece
 ld be for covering his Head
 his Feet with an Helmet,
 that they did not fit; or as
 e Day Traffick is forbidden
 a Person should murmur that
 owed to sell what he might
 r seeing in any House some

Servant taking a Thing in Hand, which another Servant is not suffered to meddle with, or something done behind the Stable, or not permitted in the Dining-room; so it is ill, that in one Dwelling, and the same Family, the same Thing should not be allowed to every one in every Place.

3. Even such are they, who are as they hear, that some Things in that Family are lawful to just Men, which are not allowed; and that God commanded to do to them, another Thing to us, for what is suitable to the Times, whilst both the one and the other served the same Justice; we see, that in one and the same Man, a Day and in one Family, several Things are allowed to the several Members, and that what is allowed in one Hour is not allowed in another, and that what is permitted or even commanded to be done in one Place, is justly forbidden if done in another. Is Justice itself various and changeable? No. Justice is the same Times, over which it presides, run not differently, and even; for they are (fleeting) Times, Men, whose Life is short upon Earth, are unable by their weak Sense to conciliate the Causes of past Ages, and Nations, wherein they have no Experience, *with those* wherewith they are acquainted, *they can well discern* in one Body,

use, what becomes each Part, Hour, Room Person; are offended in the one Case, and I satisfied in the other.

p. These Things at that Time I knew not, I took no Notice of them: And on every side they beat upon my Eyes, and I did not see them. And in the Verses that I made, I was not to place every Foot every where, but different Kinds of Verses in different Manner; and in any one Verse, not the same Foot in every Place; yet the Art itself of Poetry was not therefore different, but comprehended at once all these Varieties. And I did not see at that *Justice*, which good and holy Men perceived, did far more excellently and sublimely comprehend at once all these Things which God commanded, and in itself never varied, but in various Times it distributed and commanded what was proper to each Time, and all at one. Hence, blind as I was, I censured those holy Patriarchs, not only using things present according as God had commanded and inspired, but also foreshewing many Things to come, according as God had revealed.

C H A P. VIII.

*The Law of God, by which Cr.
Nature are prohibited, is eter-
changeable.*

1. **I**S it then at any Time, or in
unjust to love God with all
with all our Soul, and with all our
to love our Neighbour as ourselves
therefore those vicious Actions that
Nature, are in all Places and at all
be detested and punished; such as
Sodomites were, which if all Nations
commit, they would incur the same
Guilt by God's Law, which made
use themselves in that Manner.
Society is violated which we ought
God, when the Nature of which I
author, is defiled by unnatural Lust
Things that are only Crimes against
Society of Men, are according to
of their several Customs and Practices
avoided; so that a mutual Covenant
or Nation, ratified by Custom or Law
to be violated at the Pleasure of any
other Native or Stranger: For that
deem'd shameful and deformed, we
agree with its Whole. But when
Time commandeth a Thing con-

Custom or Covenant, tho' it was never done before, it must now be done; or if omitted, it must be restored; or if not formerly instituted, it is then to be enacted. For

King may in the City, over which he is, command something, which never any before him, nor he himself before had commanded, and is obeyed in such Cases without Prejudice to civil Society; nay, it would gainst civil Society not to obey him, it be a general Agreement of human Society to their Kings; how much more ought we without Hesitation to obey God the King of whole Creation in whatever he commands?

as amongst the Powers of human Society, higher Power in Point of Obedience is to be referred to the lower, so must God be all.

And what is said of vicious Excesses against Nature and their perpetual Unlawfulness, may be said also of Crimes where there is a hurt to others, whether by Conspiracy, or by Injury; and this, either out of Envy, as when done by an Enemy to his Country; or for some temporal Interest, as by a Highway-man to a Traveller; or to avoid an Evil apprehended, as when done to one in fear; or through Envy, as in the Case of that is unfortunate with Regard to one that is happy, or of one that is in Prosperity

with Regard to one whom he fears she
to be his Equal, or is grieved that he
ready; or, in fine, merely to take from
others Evils, as when Persons are Spectators
of the Gladiators, or delight in deriding
scoffing at others. These are the
Iniquity, which spring from the Pride
and Lust of the Eyes, and Lust of the
either from one, or from two of them
all three: And thus Men live wicked
the two Tables of the three and several
mandments, the Instrument of ten Statutes
Decalogue, O God, most high and mighty
3. But what lewd Actions can reach
who can't not be corrupted or defiled
what Crimes can touch thee, who can
be hurt? But thou revengest that which
commit against themselves: For when
sin against thee, they do wickedly against
own Souls; and Iniquity lieth to itself,
by corrupting or perverting their own
which thou hast created and regulate
the immoderate Use of Things allowed
lusting in Things not allowed after
which is against Nature: Or they are
Mind or Words of raging against thee
ing against the Goad; or breaking down
of human Society, they audaciously
private Combinations or Rapines according
the Dictates of their Pleasure or Pa-

And such Things are done when thou art taken, who are the Fountain of Life, the Creator and Ruler of the *Universe*; and private Pride some one thing that is false in the little Part thereof is loved before thee. Therefore it must be by an humble Piety that we must return to thee, and then thou cleansest from our evil Customs, and shewest Mercy to them that confess their Sins, and hearest Groans of them that are fetter'd, and loosest the Bands which we have made to ourselves; provided that we now no longer advance against the Horns of a false Liberty, by the Covousness of having more, and so incur the loss of all, by loving more a private Good our own, than thee, the universal Good of all.

C H A P. IX.

the Sins of Beginners, and that what God commands is always to be done.

AMONGST these Crimes of Lewdness and Malice, and so many sorts of Iniquities, there are also to be considered the Sins *Proficients*, which by them that judge right are blamed for falling short of the Rule of perfection, and yet are valued for the Hopes of more Progress, as the green Blade from which corn may come. And there are some things in that have some Resemblance with Crimes
and

and yet are no Sins, because they neither offend thee our Lord God, nor are contrary to human Society: As when things are permitted for the Service of Life according to the exigence of the Time, and others know neither it may not be out of *Covetousness*; and some Persons are punished by a lawful Authority with a good Intention of a charitable correction, and to others it is uncertain whether it be not out of *Malice*. Hence many Actions which to Men might have appear'd blamable have been approved by thy Testimony: and many that have been prais'd by Men, are condemn'd in thy Eyes: There being often a Difference between the Appearance of the Action, and the Intention of the Actor: together with the Exigence of the secret Circumstance of the Time wherein it is acted.

2. When therefore thou suddenly commandest some unusual and unexpected thing, though it be what thou hast before permitted, and although thou hidest for the present Cause of thy Command, and it be contrary to the Covenant of some human Society, who doubts but that what thou commandest ought to be obey'd; since that human Society only is truly just which serveth thee? But who are they that know these thy Commands? For all those extraordinary Things [in the Old Testament] that have been done by thy

, were either to exhibit something
or the present, or to foretell some-
thing.

C H A P. X.

*nion of the Manichæans of Particles
l imprisoned in the Fruits of the Earth.*

SE Things I not knowing, derided thy
oly Servants and Prophets; and in deri-
ern deserved myself to be derided by
being brought by insensible degrees to
soleries as to believe, when a Fig is ga-
that both it and its Mother Tree weep
milky Tears: Which Fig notwithstand-
i some *Manichæan* Saint should eat (af-
had been pluck'd by the Crime forsooth
other and not his own) his Bowels enclos-
ed from thence sent out Angels, nay ra-
Particles of the Deity, by groaning in
r, and belching; which Particles of the
sign and true God were imprison'd in that
till they were restored to Liberty by the
and Bowels of some elect Saint. And
ch as I was I believed more Mercy wa
shewn to the Fruits of the Earth tha
n for whom they were made: For if ar
that was hungry, that was not a *Mar*
; should have begged for any, I sho

have look'd upon the Morfel as condempn'd
capital Punishment, if it were given to

C H A P. XI.

His Mother's Vision concerning his

1. *AND* thou didst send thy Hand
high, and hast deliver'd my
of this profound Darkness, whilst my
one of thy Faithful, was weeping for
thee, much more than Mothers weep
corporal Death of their Children.
look'd upon me as dead, by the Faithful
Spirit which she had from thee, and
pleas'd graciously to hear her, O Lord
didst hear her, and despis'dst not her
when flowing from her they water'd the
under her Eyes, in every Place where thou
and thou wast pleas'd to hear her. For
but from thee was that Dream, when
thou didst comfort her, assuring her that
again live with her, and have the same
in the House with her, which she had
be averse from, as detesting the Blood
of my Errors? For she saw herself
upon a certain Rule of Wood, and a
young Man coming towards her, chiding
smiling upon her, whereat she was
and spent with Grief, who having
the Cause of her Sorrow and of her

ention to instruct her, not to learn
and she having answered that she be-
lie Lofs of me ; he bid her be easy, and
and see that *where she was I was also* :
rich looking she perceiv'd me standing
upon the same Rule. From whence
his, but from thy Ears being open to
of her Heart ?

! thou good Almighty ! who hast
Care of each one of us, as if thou
one else to take care of ; and as much
all as of each one ; whence also was it,
en she related this Vision to me, and I
avouring to draw it to this Sense, that
er should not despair of being one Day
was, she readily without any Hesitation
No, not so, for it was not said to me,
e, there also you ; but where you, there
I confess to thee, O Lord, as much
ember, (and I have often spoke of it)
thy Answer given by my Mother when
(no ways put to a Stand by that false
usible Interpretation, and so readily dis-
the Truth, which I before she spoke
observed) struck me at that time more
Dream, by which that pious Woman
Joy, which was to come so long after,
her for the Comfort of her present
ess so long beforehand.

3. For there succeeded yet almost nine in which I still lay wallowing in that M^{is} the Deep, and in the Darkness of Error, making Efforts to rise, and falling back worse State, whilst that chaste, devout and Widow (such as thou lovest) more chear^{ed} deed now in her Hopes, yet no way slack her Sighs and Tears, ceased not in all the of her Prayers to bewail me in thy Sight. her Prayers were admitted into thy Pre^{sen} and yet thou sufferedst me to go on still be involved in that Darknes.

C H A P. XII.

The Answer of a holy Bishop concerning b^{er} version.

1. **I**N the mean time thou gavest her nother Answer, which I call to m^{em}embrance; for I pass over many things, b^{ut} I make haste to those, which press me n^{ow} confess to thee; and many things I have Thou gavest her therefore yet another Aⁿ by a Priest of thine, a certain Bishop n^{ot} thy Church, and well read in thy Books: when she solicited to vouchsafe to conf^{ir}me, to confute my Errors, to unteach me which was evil, and teach me that whi^{ch} good (an Office which he used willingly *form when he met with Persons that we*

d to be excused ; and that very
ince have understood ; alledging
et indocile, because I was puffed
velty of that Heresy, the more
also had told him, I had already
unexperienced Persons with cer-
But let him alone, said he, on-
Lord for him ; he will at length
scover what that Error is, and
impiety.

ne time he told her how he him-
tle one was by his deceived Mo-
he *Manichæans*, and had not on-
also copied out almost all their
d of himself found out, without
iting with him, or convincing
ch that Sect was to be abhorred,
ore forsaken it. When he had
and she was not yet satisfied, but
oportuning him with many Tears
see me and discourse with me :
a little disgusted with her Impor-
her, *Go your way, God bless you,*
that a Child of those Tears should
Words, as she hath since many
she receiv'd as an Oracle from

St.

St. Augustine's Confessions

BOOK IV.

CHAP. I.

From the nineteenth to the twenty-eighth of his Age, he continues addicted to Manichæans.

1. **F**OR this Space of nine Years, from the nineteenth to the twenty-eighth of my Age, we were seduced and did seduce, being deceiv'd and deceiving others in various inordinate Desires ; openly by what the *liberal Sciences*, secretly by the false Religion ; proud in the one, superstitious in the other, in both vain. Following the Illusion of popular Glory, as far as the Applause of the Theatre, and contentious Disputes, as far as for Crowns of Hay, and the Fooleries of the Games, and the Intemperance of Lusts ; and that false Religion to be purged from its uncleannesses, by carrying Food to those

ed the *Eleſt* and the *Saints*, which in the
p of their Stomach was to be moulded into
gels and Gods, by whom we were to be de-
red. Such things I followed and practiſed
my Friends, deceiv'd with me, and by

. The proud and ſuch as are not yet ſaving-
aſt down and broken by thee my God, may
h at me if they pleaſe, but I confeſs to thee
Diſgraces in thy Praise. Suffer me I be-
h thee, and enable me to go through with
preſent Memory all the paſt Rounds of my
or, *and ſacrifice to thee a Victim of Joy.*
what am I to myſelf without thee but a
ide to a Precipice ? or what am I when it is
l with me, but one ſucking thy Milk, and
oying thee the Food that peritheth not ? Or
it is any Man, ſince he is but Man ? But
the ſtrong and the mighty laugh at us ; we
t are weak and poor will confeſs to thee.

C H A P. II.

*teacheth Rhetorick ; keeps a Concubine ;
refuſes the Aſſiſtance of a Magician, pro-
miſing him Victory in a Prize of Poetry upon
the Theatre.*

[N thoſe Years I taught Rhetorick, and
fold to others the Art of overcoming by
quence, *whiſt I myſelf was overcome by*
inordinat

inordinate Desires. Yet I rather wish'd, Lord, thou knowest, to have *good* Scholars, they are commonly called *Good*; and with Deceit I taught them Deceits: not for to them against the Life of the Innocent, but for times in Defence of the Guilty. And thou God, didst behold from afar off that Faith staggering as it were in a slippery Place, and seeing out some few Sparks in the midst of a Cloud of Smoak, which in that Station I exhibited towards those *that were in Love with Vanities and sought after lying*, Psalm 4, being no other myself.

2. In those Years I had Conversation with one, not join'd to me by lawful Marriage, chosen by the wandering Heat of imprudent Passion. Yet I had but one, and kept faith to her: That I might experience by myself Distance there is between the right way of matrimonial Contract made for the sake of Life and the Covenant of a lewd Love, where Children are born undesired, though when born they oblige us to love them.

3. I remember also that when I had undertaken to try upon the Theatre for a Prize Poetry, a certain Soothsayer sent to me to know what Reward I would give him, that by his Help I might overcome; and that I detesting and abominating such filthy Mysteries, *swear'd, that if the Crown that was to be*

CONFESSIONS.

89

e even of immortal Gold, I would
a Fly to be sacrificed to give me the
For his Purpose was to sacrifice some
ature, and by those Honours he pre-
nvite some Dæmons to my Assistance:
vil I did not reject for the chaste Love
O God of my Heart: For I did not
to love thee, since I could think of
ut corporeal Brighnesses, which I
or thee. And does not a Soul that
to such Fictions go a whoring from
I trust in false Things, and feed the
But I would not forsooth that any
ould be offer'd to the Devils for me,
sacrificed myself to them by my Super-
and what is it else to feed the Winds,
d those wicked Spirits, that is, by Er-
come their Sport and their Laughing-

C H A P. III.

*Ad to judicial Astrology, from which
d Physician strives to dissuade him.*

efore I made no Scruple of consult-
g those Planet-gazers, whom they call
rs, as if they made no Sacrifice, nor
ny Prayers to any Spirit in their Divi-
which yet Christian and true Piety re-
condemns. For it is good to confess

to thee, O Lord, and to say, *Have Mercy on me, heal my Soul, for I have sinned against thee.* Ps. 40. And then not to abuse thy Indulgence by taking Liberty to sin again; but to remember that Saying of our Lord, St. John 14. *Behold thou art made whole, sin now no more, lest something worse befall thee.* But they that seek to destroy those wholesome Precepts which they say, from Heaven is the inevitable Punishment of thy Sin; and *Venus* has done this, or *Mars*: That Man, forsooth, who is made of Flesh and Blood, and proud Rottenness be without Fault, and the Blame might be laid upon the Creator and Ruler of the Heavens and the Stars. And who is this but our God, whose is the Sweetness and Origin of Justice, *who rewardeth every one according to his Works,* and *despise not a contrite and humble heart.* Ps. 50.

2. There was at that time an ingenious and most skilful in the Art of Physick, and very famous in that Profession; who as *Proculus* with his own Hand set that *agonistical* Plaster on my sick Head, but not as my Physician. For thou alone canst cure such Diseases, *thou resistest the proud, and givest Grace to the humble,* St. James 4. 1 St. Pet. 5. Yet this old Man thou wast not wanting to give me *thy helping Hand*, and didst not forbear to *minister Physick* to my Soul. For as

some familiar with him, and was an
s and attentive Hearer of his Discourses,
without Ornament of Words were a-
; and grave for the Vivacity of his Sen-
he understood by my Talk that I was
l to the Books of the *Casters of Nativi-*
nd he kindly and fatherly advised me to
hem away, and not idly to bestow upon
pty Study my Care and Pains necessary
e useful Things; telling me, that him-
is younger Days had applied himself to
dy, so far as to intend to make profes-
it for his Livelihood; and if he could
nd *Hippocrates*, he certainly was not
le of understanding also that kind of
ig; yet that he had quitted it, to betake
to the Study of Physick, for no other
but that he had plainly discovered the
of that pretended Science, and was un-
to owe his Maintenance to Tricks and

But you, said he, have the Profession
etorick whereby to subsist, and follow
acious Study, not out of Necessity, but
oice; so that you ought so much the
to give credit to me, who have labour'd
n Perfection in it, with a design to get
ring by it.

If whom when I had demanded, how
came to pass that so many Things were
ie in that Profession? He answer'd, a

he could [being no Christian] that this was to be attributed to the Power of *Chance*, every where diffused through the whole Body of Nature. For if by dipping at hap-hazard into the Page of a Poet, treating and intending quite another Thing, the Consulter often lights upon a Verse strangely consonant to the Business in hand; he said it was not to be admired, if out of the Soul of Man, not knowing what it was doing (from some superior Instinct) by Chance, not by Art, something should be delivered agreeable to the Condition and Actions of the Inquirer. And this thou procuredst for me from the Man, or through him, and imprintedst in my Memory, what I should afterwards by myself farther inquire into. Yet at that time, neither he, nor my dearest *Nebrius*, a very good young Man and very prudent, laughing at this Sort of Divination, could persuade me to lay aside these Things; for I was more moved by the Authority of those Writers, and could as yet discover no certain Demonstrations, such as I was in quest of, whereby it might without any Ambiguity appear to me, that the Things which were truly foretold by these Men who consulted, were deliver'd by Hap-hazard, and not by any Art or Knowledge which they had from considering the Stars.

P. IV.

*Death of a dear Friend
in his Errors, but who
his Death.*

When I first began to teach
when I was born [*Thagaste*]
the Society of the same
equally dear to me ; one
equally flourishing in the
We had grown up together,
went to School together,
'ho' at that time he was
afterwards : nor indeed
according to the Rule of
Friendship only is true,
re to thee are united to-
rity *shed abroad in our*
vest who is given unto us,
at Amity was exceeding
eager Pursuit of the like
perverted him from the
he had but an imperfect
perstitious and pernicious
Mother was bewailing
e was going astray with
be any where easy with-
pursuing close upon the
ives, at once both the
God

God of Revenge and the Fountain who by wonderful Ways convertest didst take that Man out of this Life had scarce compleated one Year in this ship sweet to me beyond all the Sw my Life.

2. Where is the Man that can enumerate Praises, which he hath experienced in lone ? What didst thou do at that time ? God ; and how unsearchable was thy Judgment ? For he being ill of fever, lay a long Time without Sense Sweat ; so that his Recovery being so slow he was baptized in that Condition did not care what they did ; presuming his Soul would rather retain what he had from me, than what was done to him without his Knowledge. But it proved otherwise, for he was relieved, and recovered presently, as soon as I could speak (which was as soon as he could speak) parted not from him, and our Intimacy great to prohibit me) I offer'd to him, expecting that he would disavow of the Baptism he had received, was quite out of his Senses, tho' by that time he had been acquainted that he had recovered he had an Horror of me as of an I with a wonderful and unexpected admonished me, that if I meant to

I should speak no more to him in that
 At which I being astonish'd and trou-
 ought it best nevertheless to defer the
 cope to the Motions of my Breast, till
 ecover'd Strength, and was in a more
 Condition for me to deal with him as I
 ind. But he, happily snatch'd out of
 ids of my Madness, that with thee he
 re reserv'd for my Comfort, within a
 is, when I was absent, was again seiz'd
 e'ever and died.

With what Grief was my Heart then
 l, and how did every Thing that I saw
 e Death? My own Country became a
 nent to me, and my Father's House a
 ful Misery, and all Places or Things in
 I had communicated with him, were
 nto a bitter Torment to me, being now
 him. My Eyes every where wanted
 id he was no where presented to me;
 ited all Things, because they had him
 Nor could they now tell me, behold he
 ne, as before in his Life-time, when he
 sent. And I was become a great Rack
 elf: And I asked my Soul, *Why she was*
disturbed me so? Ps. 42. And
 ew not what to answer me. And if I
 her, *Hope in God*, she had good reason
 obey me, for the dear Man she had lost
 ir better and truer Thing than the Phan-

tom of a God in which I bid her hope. Weeping was then the only Thing that was sweet to me, and had succeeded my Friend in the dearest Place of my Affection.

CHAP. V.

Why Mourning is so pleasant to the Afflicted

AND now, O Lord, those Things long since past, and my Wound has been heal'd by Time. May I learn from thee, what art the Truth, and apply the Ear of my Heart to thy Mouth that thou may'st tell me, why Weeping is pleasant to them that are in Misery. Hast thou, tho' thou art present everywhere, cast away our Misery at a distance from thee? And thou remainest in thyself, whilst we are rolled about in various Experiments: yet, if we were not to bemoan ourselves in our Ears, no Spark of Hope would remain. From whence then is a sweet Fruit gather'd, from the Bitterness of Life, in groaning, and weeping, and sighing, and bemoaning ourselves? Sweetness from the Hope that thy Ears are to hear us? This would be right in our Prayers, where there is a Desire of obedience. But is it so in the Grief for a Thing lost? the Mourning with which I was then overwhelmed? For I had no Hopes of his recovery. When did I petition for thee?

s, but I only grieved and lamented, because I was miserable, and had lost my Joy. Or is it indeed in itself a bitter Thing, and these Cases gives us a Pleasure, by reason of the Loathing we have for the Things we wanted in before, which we now abhor ?

CH A P. VI.

Horror be bad for Death, which had snatch'd away his Friend.

BUT why do I speak of these Things ? For 'tis not now Time to ask Questions, to confess to thee. I was miserable, and my Soul is miserable, that is tied down by me to perishable Things, and she is torn in pieces when she is separated from them, and she feels that Misery, by which she was miserable before she lost them. It was so to me at that time, and I wept most bitterly, in that Bitterness I placed my Repose. Thus I was miserable, and yet I loved that Life, miserable as it was, more dearly than my Friend ; tho' I would fain have changed it, yet I was unwilling to lose it any more than him ; I know not whether I should have been willing to lose it even for him : As they tell of *Protesilaus* and *Pylades*, if it be not a Fable, that they strove to die for each other, or at least to die together ; because it was to them worse than

Death not to live together. But for there was, I know not what, quite contrariety of dispositions at that time in me; for I loathed Life exceedingly, and yet feared to die. I believed more I loved him, the more I hated and feared Death as a most cruel Enemy, that he might take him away from me, and thought that he would suddenly devour all other Men. I knew she had that Power over him. Such, I believe, was my Disposition at that time.

2. Behold my Heart, O my God, and see within me, that I remember thou my Hope, that cleanseest me from the impurity of such Affections, directing my thoughts to thee, and plucking my Feet out of the mire. For I wonder'd that the rest of Mankind should live, because he was dead whom I had loved as if he were never to die; and I much wonder'd, that I myself, who was alive when he was gone. Well said of his Friend *Animæ dimidium meæ* he was *one half of his Soul*; for I thought my Soul and his was but one Soul in two bodies: And therefore I loathed Life, but was unwilling to live by halves; and thus

† *Horace speaking of Virgil.*

naps I am afraid to die, lest *whole* be should
 nish whom I had loved so much †.

C H A P. VII.

*able to bear the Sight of the Place where they
 had lived together, he leaves Thagaste and
 goes to Carthage.*

O Madnefs, that knows not how to love
 Men like Men ! O foolish Man that I
 n was, so immoderately to take to heart hu-
 n Accidents ! Therefore I was restless, and
 hed, and wept, and was distracted, and be-
 t both of Ease and Counsel. For I carried
 out with me a Soul all wounded and bleeding,
 patient to be any longer carried by me, and
 ere to lay it down to rest I did not find. It
 ild take no Delight in pleasant Groves, nor
 Plays and Musick, nor in fragrant Odours,
 in elegant Banquets, nor in the Pleasures of
 Chamber and the Bed, nor in fine in Books
 Poems. All things look'd ghastly, even the
 y Light, and whatever was not He, was
 hsome and distasteful to me except Sighs
 Tears, for in these alone I found some small
 e.

*St. Augustine in his Retractions, l. 2. c. 6.
 ures this Expression as light and unworthy the
 ity of a Confession made to God.*

2. But when my Soul was taken thence, I was weigh'd down by the Burthen of my Misery, which by thee, was to be lightened and cured. I knew had neither Will nor Ability to redress my misery by applying to thee: The less thou wast not to me any thing solid when I essayed to think of thee. For thou art not thou but a vain Phantom and my God that was my God. And if I endeavour to place my Soul there that it might rest, it is tumbling down for want of a Stay in empty Air, and fell back upon me, remain'd to myself an unhappy Place, could neither be, nor yet get away. Whither could my Heart fly from my Heart? Whither could I fly from myself? and whither could not myself follow me? However, I have left my own Country, for my Eyes miss him where they were not used to see him: *Thagaste I came to Carthage.*

C H A P. VIII.

His Grief is allayed by Time, and Friendships.

1. **T**IMES are not idle, but as they pass away by these our Senses, they produce wonderful Effects in the Soul. For

hey imprinted in me other Images, emembrances, and by degrees re- my former kinds of Delights, to Grief of mine gave place. But there it, not indeed other Sorrows, yet f other Sorrows. For whence had ef fo easily and fo deeply wounded ause I had poured out my Soul up- by loving one that was to die, as ver been to die : And what now repaired and diverted me was the other Friends, with whom I loved lfe instead of thee. And this was able and long-spun Lye (of *Mani-* h through the Ears corrupted our ls by its adulterous Rubbings : nor ble die to me, when any of my

were other things also in my Friends affected my Mind, as to chat to- o laugh together, and to do mutual ices to one another ; to read plea- ogether ; to jest together, and then ogether ; to dissent from one ano- nes without ill Will, as a Man m himself, and by this disagreeing things to season as it were and bet- agreeing in many others ; to teach something, or to learn something other ; to wish for one another
 when

when absent with Uneasiness, and to receive one another with Joy when returned home : By these and such like Signs proceeding from the Heart of such as mutually love one another, thro' the Countenance, thro' the Tongue, thro' the Eyes, and thro' a thousand agreeable Motions, as it were by so much Fuel, to melt down Souls, and of many to make them one.

C H A P. IX.

All human Friendship defective in comparison with divine Charity.

THIS it is that is loved in a Friend, and so loved that a Man's Conscience accuses itself, if he loves not him that loves him again, or loves not that Man again that loves him first; seeking nothing from him in the carnal way, but only Demonstrations of his Benevolence. Hence is that Mourning when a Friend dies, and that Darkness of Sorrows, and a Heart lamenting at its Sweetness being turned to Bitterness, and from the Loss of the Life of the Dead even the Death of the Living. Ah! blessed is he that loveth thee, O Lord, and his Friend in thee, and his Enemy for thee : For he alone never loseth any thing that is dear, to whom all are dear only in him whom he never loseth : And who is this but our God, the God that made Heaven and Earth, and filleth Heaven and

And Earth, and who made them by filling them?
No one loseth thee but he that leaveth thee.
And whither doth he go that leaveth thee, or
whither doth he fly but from thee pleased to
be offended? For where can he be where he
does not find thy Law in his Punishment? And
thy Law is Truth, and Truth is thyself.

C H A P. X.

*All things loved, besides God, pass away, and
leave the Lover to embrace Sorrows.*

O God of Powers, convert us to thee, and
show us thy Countenance, and we shall be
glad, Psalm 79. For which way soever the
soul of Man turneth itself, it lights upon Sor-
rows, excepting only when it turns to thee :
Although it fastens upon beautiful things abroad
from thee, and from itself ; which yet could
have no Being, if they were not from thee.
All these have their rising and their setting ; and
in their rising they begin (as it were) to be, and
they grow up towards their Perfection, which
when they have attain'd they fade away, and
they perish ; for all Things fade away, and all
lie. So that when they rise and tend towards
their Being, the more speedily they advance
to be, the more haste they make *not to be*. Such
is their Condition ; and more than this thou
hast not given them, because they are but Parts
of

of things, which subſiſt not altogether going off and another coming by this Succeſſion the Whole of what the Parts. As it is with regard to which is in like manner compoſition of ſignificant Sounds ; for Speech cannot be perfected, unleſs give way when it hath ſounded to make room for another to ſucceed.

2. May my Soul from theſe Things caſion to praiſe thee, O God the Creator of Things ; but ſuffer her not to cleave by the Glue of Love thro' the Soul and Body. For they go on the Way going towards their *not being*, and are wounded with peſtilent Deſires becauſe they ſeign have them ſtill be, and would not leave her Reſt in the Things ſhe loves : there is no room for her to reſt in them ; ſo they ſtand ſtill, but run away, and withdraw them with the Senſe of the Fleſh when it is gone, or hold them faſt while they are ſlow, for the Senſe of the Fleſh is ſlow, but the Senſe of the Fleſh, and the ſucceſſion of it. It is ſufficient for the Soul which it was made ; but it is not able to retain and hold faſt Things that new and are always running from the Beginning to their appointed End. *Word by which they were created*

appointed Race, from hence you shall set
and hitherto you shall run.

C H A P. XI.

*encourages his Soul to run to God, the only
perfect and unchangeable Good.*

BE not vain, O my Soul ; so as to let the
Ear of thy Heart be deafened with the
noise of thy Vanity. Hearken thou also to this
Voice which calls upon thee to return, and that
Place which is the Place of undisturbed Rest, where
thou art never forsaken, if thou forsake not. Be-
lieve that those things all pass away that others may
remain, and that this lower World may thus be
completed with all its Parts. But do I any
thing depart, saith the *Word* of God ? There
fix thy Dwelling, O my Soul, there re-
commend all that thou hast from thence, now
at last after having been wearied out with De-
ceptions. Recommend over to Truth all that
thou hast from Truth, and thou shalt lose no-
thing ; and what has been corrupted in thee
shall flourish again, and all thy Diseases shall
be healed, and these inconstant perishable things
within thee shall be reformed and renewed and fixed
in thee ; nor shall they sway thee down whi-
ther they naturally tend, but shall stand with
thee, and remain with thee, with that God who

ever stands and ever remains; [or to standing and remaining God]

2. Why dost thou suffer thyself to be converted and to follow thy Flesh? Let it be converted and follow thee. Whatever thou perceivest by it is but in *Part*, and thou art not the *Whole* of which these are *Parts*; yet it delighteth thee. But if the Sense of the Flesh were capable to comprehend the whole, and had not itself also been justly content with thy Punishment to the Prospect only of a small Part; thou would'st have wished a speedy passing away of all that which is now present exists, that thou might'st receive Pleasure from the Succession of all. For by the same Sense of the Flesh thou art not content with all that which we speak, and yet would'st have any one Syllable to stand still, and not fly away, that others may succeed, and thou may'st hear the Whole: So it always is with things that make up one Whole; yet those things are never altogether of which the Whole is made. All together would be more than each apart, if they could be put altogether. But far better than all that thou art, that made all, and he is our God: and he never passeth away, because he has no need to be succeeded in his Place. If then Bodies [the Objects of thy corporeal Senses] please thee, let them be the occasion from them to praise God, and

Love from them upon him that made them ;
left in these Things that please thee, thou dis-
please him.

C H A P. XII.

*That Souls are to be loved in God, and to be car-
ried with us to God.*

1. **O**R if Souls please thee, let them be loved
in God, because they also are subject to
change, and being fixed in him stand steady ;
otherwise they would go and pass away. In
him then let them be loved, and take along with
thee to him as many of them as thou canst, and
say to them, *this is he whom we must love* ; 'tis
he that made all these Things, and he is not far
off : for he did not make them, and then go
away from them ; but they are *from* him and
in him. Behold where he is, even where Truth
is relish'd, he is in the most inward Part of the
Heart ; but the Heart has stray'd away from
him. *Sinners return to your Heart*, Isai. 46.
and be united to him that made you. Stand with
him, and you will stand indeed ; rest in him,
and you will be at rest. Whither are you go-
ing into craggy Ways ? whither are you going ?
The Good that you love is from him, but what
is it in comparison with him ? It is good and
sweet ; but it will justly be made bitter, because

it is unjustly loved, when for it he who made it,

2. To what Purpose is it for you treading those hard and toilsome Paths, is not there where you seek it. Seek ye are seeking, but it is not to be found where ye are seeking it. You seek for a happy Region of Death : It is not there how should there be *happy Life* where no *Life* ? And our Life itself came hither, and underwent our Death, and Death out of the abundance of his Love he thundered calling out unto us, that we return hence to him, to that secret Place whence he at first came forth to us into our Mother's Womb (where he espoused this human Creature our mortal Flesh, and that it might not be ever mortal) *as like a Bridegroom going forth of his Bedchamber, he rejoiced as a Giant to run his Course* 18, for he was not slow paced, but swift by the Way, calling upon us by his Works, by his Deeds, by his Death, by his Life, by his descending, by his ascending, calling us to return to him. And he withdrew from our Eyes, that we might return to his Heart, and might find him there.

3. He is gone away, and behold he is not here. He would not stay along with us, and

nce he never departed ; because the World made by him, and he was in this World ; he came into this World to save Sinners, to my Soul now confesseth, that he may her, because she has sinn'd against him. *Sons of Men how long will you be so heavy ted ?* Psam 4. Is it possible, that after Life come down to you, you will not ascend and ? But whither did you then ascend when set up yourselves on high, and turn'd your e against Heaven ? You must descend [by mility] if you would ascend, and ascend to d. For you fell by ascending [by Pride] inst him. Tell these Things to the Souls u lovest, that they may weep in this Vale of ars, and so carry them with thee to God ; 'tis from his Spirit thou tellest them these ings, if thou speakest inflamed with the Fire Charity.

C H A P. XIII.

He writes his Books de Pulchro & Apto.

THESE Things I did not then know ; and I was in love with these lower Beauties, was going into the Deep ; and I used to saying to my Friends, *Do we love any thing what is fair and beautiful ?* What then is t which is fair, and what is this Beauty ? at is it that attracts us, and attaches us to

the Things we love? For if there were them a Gracefulness and beauty, they not attract us. And I observed and perceived that in the Bodies themselves their whole position was one thing, from which they are call'd *fair* and *Beautiful*; and another that Decency which is found in Things which they are *fit* or aptly suited to other, as a Part of the Body is to the Body, or a Shoe to the Foot, and the like. And my Speculations of mine, from the Multiplicity of my Thoughts, sprung up, so as to come on this Occasion certain Books *De Pulchritudine*, Of *Fair* and *Fit*; I think two or three, O God, thou knowest, for I have forgot to have them not at present, but they are somewhere from me I know not whither.

C H A P. XIV.

He dedicates these Books to Hierius the Orator, and why.

1. **B**UT what was it that moved me, O my God, to address these Books to Hierius the Orator of Rome, whom I had seen; but I loved the Man for the Fame of his Learning, which was much renowned; I had heard of some of his Sayings, and I had taken with them; but I was pleased that because others were pleased with them.

cried him up, admiring, that being a Sy-
 ry Birth, and trained up first in the *Grec-*
eloquence, he had become so great a
 r also in the *Latin*, and was most know-
 all Things appertaining to the Study of
 m. A man is prais'd, and tho' absent is

Does then this Love enter into the
 of the Hearer from the Mouth of the
 ? No, certainly : But from one Lover,
 r is enkindled with Love. For hence is
 conceived for a Person that is praised,
 he that praiseth him is 'supposed to com-
 him with an undiffembling Heart, that
 en one that loves him commends him.

this manner did I love Men at that time,
 ing to the Judgment of Men, not ac-
 g to thy Judgment, O my God, which
 es no Man. But why then was I not
 d with his Praise, as with that of some fa-

Charioteer, or Huntsman, that is cried
 the People, but with a far different and
 ferious Affection, and so as I myself also
 have been glad to have been praised ?
 should not have been willing to be prais'd
 ed, as Stage-players are (tho' I also at
 me praised them and loved them) but
 rather have chosen to be unknown, than
 known in that manner, and even to be
 , rather *than to be loved* in such a manner.
 : *are distributed the Weights of such va-*

rious and different Loves in the same
How is it that I love that in another Man
same Thing if I did not hate, I would
test in myself, and reject it from me,
we are both equally Men! For we may
the same of a Stage-player, who is Part
the same Nature with us, as of a good
who is loved by a Man, who yet would
if he could, be the Thing he loves. Do
love in a Man, what I hate to be, tho'
Man? Man himself is a great Deep, &
very Hairs, O Lord, thou keepest an A
and not one is wanting in thee; and
Hairs are more easily number'd than
fections and the Motions of his Heart.

2. But this Orator was of the Nu
those whom I loved in such manner,
would have been glad to be the like
went astray through Pride, and was carri
with every Wind, and yet was steered
tho' exceeding secretly. But whence do
and whence do I so confidently confess
that I loved him more from the Love
that praised him, than from the Thing
selves for which he was praised? Becau
same Men, instead of praising him had
ged him, and related those same Thing
with Contempt and Scorn, I should
been so taken with him. Yet certain
Things would not have been otherwise

od. For as Crimes of Malice are committed, when that Motion of the Soul, Force is seated, is faulty, and behaveth silently and turbulently; and Impuri-

when that Affection of the Soul, carnal Pleasures are received, is intemperate also Errors and false Opinions are

Life, if the rational Mind itself be as it was then in me, not knowing that be inlighten'd with another Light, in the Partaker of the Truth, because it is the very Nature of Truth. Be-

thou that shalt inlighten my Light, O God, thou shalt inlighten my Darknes, and of thy Fulness we have all receiv'd: But the true Light which inlighteneth man that cometh into this World, St. John.

16. for in thee there is no Change or of a Moment, St. James 1. v. 17. intended to aspire to thee, and was driven from thee, to taste Death, because he test the Proud.

What could be prouder than for me with strange Madnes, that myself was what thou art. And whereas I was which was plain to me, since I desired thee, that from being worse I might better, I chose rather to believe thee also stable, than not to think that I was that *which thou art.* Therefore was I repell

repelled by thee, and thou didst resist up Neck; and I could only imagine Forms, and being Flesh I accused, and being a *Spirit going forward* I was yet to thee, but going on I pursued things which have no Being neither in thee, nor in any-body. Neither created for me by thy Truth, but by my Vanity from the Body. As I was saying to the little ones thy Fellow-citizens, from whom I live without knowing it, I would be say talkative and empty as I was, *why I err which God has made?* And I was that it should be said to me, *why I err?* And I rather contended, that mutable Substance had been necessary sooner than I would confess that it is mutable, had by its Free-will gone was liable to Error.

4. And I was about six or seven Years of Age, when I wrote those revolving within myself the corporeal that continually buzzed about the Heart, with which Ears, *O sweet* desired to attend to thy interior Meditating on this *Fair and Fit*, and stand and hear thee, and *with Joy the Voice of the Bridegroom*, St. *I could not*, because I was called:

ny Error; and by the Weight of
fell down to the Bottom: For *thou*
ve Joy and Gladness to my Hearing,
the Bones rejoice that were not yet
50.

C H A P. XVI.

Wit, acquiring all the liberal Sci-
bout a Teacher, yet grossly erring in

What did it profit me, that when
was scarce twenty Years old, a Piece
, call'd his *Ten Categories*, or *Pre-*
having fallen into my Hands (which
, that taught Rhetorick at *Carthage*,
that were accounted learned, spoke
in Cheeks almost bursting with Pride,
that Account greedily gaped after,
not what profound and divine Piece)
alone by myself and understood it?
When I had conferr'd with others,
they had much ado to understand those
even with the Help of the best Masters,
expounding them in Words, but also
after explaining them drawing many
the Dust; I did not find they could
give better Account of these ten *Pre-*
than what I knew by my own pri-
ncipals. And they seem'd to me to speak
plain

waste it upon the Harlots of wicked Del
what did a good Thing profit me, wh
make good use of it ? For I perceiv'd
those Arts were not understood eve
Studious and Ingenious, without great
ty, till afterwards when I endeavour
plain them to them ; and he was acco
most excellent amongst them, that was
flow in apprehending what I expounde

4. But yet what did this profit me,
thinking all this while that thou, O
God the Truth, wert only a lucid and
Body, and I myself a little Piece f
Body. Oh exceeding great Perverse
so it was with me, nor am I asham'
confess to thee thy Mercies towards m
call upon thee, who was not asham
profess my Blasphemies to Men, an
against thee. What then did my W
me, which was so quick in acquiring t
ences, and without any Man's Help u
so many knotty Books, when I so f
sacrilegiously erred in the Doctrin
or what Disadvantage was a much s
capacity to thy little ones, who never
from thee, that so they might be safely
in the Nest of thy Church, and have t
of Charity advanced to their due Per
the Aliment of sound Faith.

d, let us even hope in the
 , and do thou protect us,
thalt bear up when we
n to our old Age thou shalt
 5. Because when thou art
 trength indeed ; but when

Weakness ; with thee al-
 ood, and because we were
 we were perverted. Let us
 , O Lord, that we may not
 or with thee liveth without
 ood, which is thyself. And
 est at our Return there should
 receive us, for tho' we indeed
 from thence, yet in our Ab-
 or Home did not fall, which

St. Augustine's Confessi

B O O K V.

C H A P. I.

He offers his Confessions and Praises to

RECEIVE, O Lord, the Sacrifice of
my Confessions from the Hand of
Tongue, which thou hast formed and
to confess to thy Name ; and do thou
my Bones that they may say, O Lord,
like unto thee, Psalm 34. For he that
confesseth to thee does not teach thee what
within him, for no Heart is so close as
out thy Eye ; nor does the Hardness of
repel thy Hand, but thou dost soften it
thou wilt, either in thy Mercy, or in thy
geance ; and *there is no one that can bring*
self from thy Heat, Psalm 18. But
Soul praise thee, that she may love thee
confess thy Mercies to thee, that she may
thee. Thy whole Creation never ceases
is ever silent in thy Praises : Every Spirit
thee by the Mouth converted to thee,

Creatures and corporeal things by the
 h of such as contemplate thy Wisdom in
 ; that this Soul of ours may ascend from
 eariness towards thee, by the Steps of the
 ; thou hast made, and may pass on to thee
 hast wonderfully made them, and there
 Refection and true Strength.

C H A P. II.

*God is every where present, to whom he
 exhorts Sinners to return.*

INNERS ever restless and unjust go and
 fly away from thee, and thou seeest them,
 distinguishest the Shades, and behold all
 gs with them are beautiful, and they them-
 are deformed. And wherein have they
 able to hurt thee, or in what have they
 duced thy Empire, which from the highest
 ens to the lowest Abyss is ever just and en-
 For whither did they fly when they fled
 thy Face; or where dost thou not find
 out? But they fled away, that they might
 ee thee, who always seeest them; and be-
 blinded might stumble upon thee, who ne-
 departest from any of the Things thou hast
 e. Unjust as they were they ran against
 , and met with a just Punishment; with-
 ing themselves from thy Lenity, and stumb-
 upon thy Righteousness, and falling on th
 Severit

Severity : not thinking that thou art every where whom no Place can circumscribe, and alone art present even to those who are far from thee.

2. Let them be converted then, and seek thee, for tho' they have forsaken thee their Creator, yet thou hast not forsaken thy Creature. Let them return and seek thee, and lo thou art there in their Heart, in the Heart of them that confess to thee, and that cast themselves upon thee, and in thy Bosom bewail the craggy Ways in which they have walked : And thou in thy Mercy wilt wipe away their Tears that they may weep the more, and find the Comfort in weeping : For thou, O Lord, art not Man, Flesh and Blood, but thou, O Lord who madest them, dost refresh and comfort them. And where was I when I did seek thee And thou wast before me, but I was stray away from myself, and did not find myself how much less could I find thee ?

C H A P. III.

Fauftus a Manichæan Bishop comes to Carthage The Philosophers Tenets, in regard to Sciences, are found much more probable than the Manichæans.

1. **I** Will now recount in the Presence of God the 29th Year of my Age. Then was then come to Carthage a Bishop of the

mans, called *Faustus*, a great Snare of the ill, and many were caught therein by the of his sweet Language ; which I, tho' I ed, distinguish'd nevertheless from the th of the Things, which I was desirous to ; neither did I consider in what kind of of Language, but what kind of Food of ace was set before me by this *Faustus*, who so much talked of amongst them. For ne had before represented him to me as one knowing in all good Learning, and perfect-killed in the liberal Sciences. And as I had and remember'd much of the Philosophers ets, I had compared some of them with e long Fables of the *Manichæans*, and those ings seemed to me of the two to be the more able, which they [the Philosophers] had said, *arrived so far as to estimate the World, tho' did not find out the Lord thereof*, Wisd. 13. *use thou art great, O Lord, and regardest Things that are low, but those that are high knowest afar off*, Ps. 137. neither dost draw near to any but the contrite in rt, nor art thou found by the Proud, tho' heir curious Skill they number the Stars and and, and measure out the celestial Regions, discover the Courses of the Planets. These ings they search into by their Mind and the which *thou hast given them*, and many *gs they have discover'd, and foretold long before-*

beforehand the Eclipses of the Sun
what Day, what Hour, and in how
gits they should happen, and their
has been found true, and it has c
as they foretold: and they have
ting Rules which they had found
Study, and they are read to this
them Men still foretell what Year,
of the Year, what Day of the
Hour of the Day, and for wha
Light, the Sun or Moon shall be
it happens punctually as it is foreto
Things the Ignorant admire and
at, whilst they that know them re
puffed up with them, and by
Pride departing from thee, and hid
from themselves, they foresee th
the Sun so long before, and see n
which at present they suffer.

2. For they do not religiously
whence they have this Wit, b
search out these Things: And if
thou hast made them, they do
selves to thee, that thou may'st k
hast made: Nor do they flay an
thee that which they have ma
killing their proud Imagination
the Air; and their Curiosities,
they dive into the secret Paths o

the Field; that thou, O God, who art a
suming Fire, may'st consume their dead
es, and renew them to Immortality.

. But they did not know the *Way*, which
y *Word*, by which thou hast made all those
ngs that they number, and themselves who
ber them, and the Sense by which they
he Things they number, and the Understand-
by which they knew how to number, and
by *Wisdom there is no number*, Ps. 147. This
d thy only begotten Son was *made to us*
dom, and Justice, and Sanctification, 1 Cor.
and he was number'd amongst us, and paid
bute to *Cæsar*. This *Way* they did not
w, by which they were to go down from
nselves to him, and so through him go up
him. They knew not this *Way*, and they
: themselves to be high and bright like the
s; and so they are fallen down to the Earth,
their foolish Heart is darken'd, Rom. 1.
l they say many true Things concerning the
ature, but the true Maker thereof they
't piously seek, and therefore they don't find:
if they find him, *knowing God they honour*
not as God, or give him Thanks, but are
n in their Thoughts, and say they are wise,
m. 1. by attributing to themselves what is
ie; and so study by a most perverse Blindness
attribute also to thee what is their own, that
naking Lies of thee who art the Truth, and
changi

changing the Glory of the incorruptible God into the Likeness of the Image of a corruptible Man, and of Birds, and of four-footed Beasts, and of Serpents; and they turn thy Truth into a Lie, and they worship and serve the Creature rather than the Creator.

4. Yet many true Things did I retain in my Memory, which they had delivered concerning the Creature; and Reason confirm'd these Things to me from the Calculations and the Course of Times, and the visible Attestations of the Stars; and I compared them with what *Metaphysicians* had said, who has written much of these Things, being most copious in his *Dogmas*; and I could discover therein no Reason, neither of the *Solstices*, and *Equinoxes*, nor of *Eclipses*, nor any of those Things which I learn'd in the Books of secular Wisdom; there I was commanded to believe, and was to believe, did not agree with those counts which my Calculations and my discover'd, but was far different from it.

H A P. IV.

*wledge of human Sciences, but
e, that can make us happy.*

Lord, the God of Truth, such
knows these Things pleasing to
is the Man who knows all these
knows not thee : And he is hap-
thee, altho' he knows not these
whosoever knows both thee and
more happy for knowing them,
py for knowing thee, provided
thee he glorify thee as God, and
hanks, and become not vain in his
its.

s he is better that knows how to
ree, and gives thee Thanks for the
tho' he knows not how many Cu-
is, nor what is its Breadth, than he
he Dimensions of it and numbers all
es, but neither is the Owner of it,
or loves its Maker : Even so the
whom the whole World of Riches
nd who, as it were, having nothing
all Things, by adhering to thee
e Lord of all Things) tho' he know
h as the short Revolution of *Charles*
it would be a Folly to call in questio
etter than he that measures the He
umbers the Stars, and weighs the
d in the mean-while neglects t

H

who hast order'd all Things in Number and Weight.

C H A P. V.

The Vanity of Manichæus in pretending on those Things which he knew

1. **B**UT who required of thee (I know not who) to write Things, without the Knowledge might well be learnt? For thou Man, *Behold Piety is Wisdom*, thou might still be ignorant of, tho' these Things ever so perfectly. knowing these Things, and yet not ly taking upon him to teach them but be a Stranger to it. [*i. e.* 1] it is a Vanity to profess these when known, but Piety to confess but he *Manichæus* being gone out of Piety, spoke much of these words that being in these Things convicted by those that had truly learnt them know what Judgment to make of in Things more hidden and obscure was not willing to be looked upon as a Person, but endeavour'd to persuade the Holy Ghost, the Comforter of thy Faithful, with full Authority resided in him. So that he being deliver'd false Things concerning

the Motions of the Sun and
 Things belong not to the
 ion, yet it must be evident,
 s were sacrilegious, who gave
 of which he not only was ig-
 indeed were false, with such
 unity of Pride, as to strive to
 himself as to a Divine Person.
 his or that Christian Brother,
 these Things, and takes one
 , I regard the Man with Pa-
 ok his Mistake ; and I see it
 , provided he believes nothing
 ord, the Creator of all Things,
 ignorant of the Situation and
 ore Creation. Yet it does
 his to belong to the very form
 of Piety, and presumes too
 at he knows not : 'Tho' this
 a Faith that is but in its In-
 thal by Charity a tender Mo-
 Man grow up into a perfect
 be carried about with every
 c, *Eph.* 4. But for him who
 himself the Teacher, the Au-
 and Chief of those to whom
 : Things, in such a Manner as
 ieve who follow'd him, that
 any Man ; but thy Holy Spi-
 , I say, as this to be convic-

ed of having taught any thing that must make the Extravagance of the visible and odious to every one. I had not yet certainly discovered w^h Vicissitudes of the longer and shorter Nights, and of the Night itself and the Eclipses, and what else of had read in other Books, might not plain'd according to his Words; for it would become indeed uncertain whether it were so or not; but I should pose to myself his Authority for my Belief, for the Opinion I had of

CH A P. VI.

He finds Faustus naturally eloquent, of the liberal Sciences, and unable to find Satisfaction in his Doubts.

I. **A**ND for almost all those in which with an unsettled Man's ear to them (the *Manicheans*) a longing Desire look'd for the *Faustus*: For the rest I had met to solve my Doubts, still promising as one by whose coming and coming, not only those but any thing would be easily clear'd up. V^h therefore, I found him a Man agreeable in his Discourse, and

things as they are accustom'd to say,
 h more gracefully : But what was my
 elieved by having these precious (but
 Cups set before me by so graceful a
 My Ears were already cloyed with
 ngs; neither did they now seem any
 me, because they were better deliver-
 therefore true because elegant; nor the
 refore wiser because the Countenance
 eable and the Utterance graceful. And
 o had promised him to me did not make
 Estimation of Things, when they took
 e prudent and wise, because his Speech
 d them. On the other Side, I have also
 h another kind of Men, who even sus-
 tain it, and will not assent to it,
 deliver'd in polite and elegant Speech.
 u hadst then already taught me, O my
 y wonderful and secret ways, (and I
 e believe that thou hadst taught it to me
 it is true, and thou alone art the Teacher
 h wheresoever or whencesoever it shines
) Thou hadst, I say, alreday taught me,
 her any thing should be therefore esteem-
 because it is eloquently deliver'd, nor
 e false because it is couch'd in Words ill
 ether; nor again therefore true, because
 e, nor therefore false, because elegant;
 Wisdom and Folly (Truth and False-
 e like wholesome and hurtful Meats,

both of which may be served up in good or mean Language as in fine or plain Dishes.

2. Therefore my great Desire with which I had so long look'd for this Man was indeed pleas'd with the Motion and Affection of his Discourse, and his Words so well adapted to his Subject, and occurring with great Facility to dress up his Thoughts withal : And I was delighted, and with many others, and more than many others I prais'd and extoll'd him. But I was uneasy that in the Multitude of his Auditors I was not permitted to have him to myself, and to communicate to him the Queries that gave me Trouble, by conferring familiarly together in mutual Conversation. Which as soon as I had an Opportunity of, and began to have his Ear at leisure to hear me in the Company of my Friends, at a Time when it was not improper to discourse Matters over together ; I produced some of those Things that gave me Pain : Where I quickly found that the Man was a Stranger to all the liberal Sciences, excepting Grammar, of which he had but an ordinary Knowledge : And that having read some of *Tully's* Orations, and a few Books of *Seneca*, and some of the Poets, and as many of the Books of his own Set as had been written politely and good *Latin*, and having improved himself daily exercising his Talent in speaking, he had

ame more agreeable and more apt to impose on the Hearers by the Management of his it, and a certain natural Gracefulness of ech. Is it not thus as I remember, O Lord God, the Witness of my Conscience? My irt and my Remembrance is in thy Sight, o in the hidden Secret of thy Providence t then moving me, and wast beginning to g my shameful Errors before my Face, that ight see and detest them.

C H A P VII.

Affection to the Manichæan Doctrine is much abated upon Discovery of Faustus his Ignorance.

FOR after this I was sufficiently convinced of his being ignorant of those Arts, in which I had thought he excelled, I began to despair of receiving from him any Solution of the Doubts which perplexed me ; in which a tho' ignorant might nevertheless retain the strength of Piety, supposing he were not a *Manichæan*. For their Books are full of tedious tales of the Heaven, and the Stars, and the Sun and Moon, which now I no longer thought he could clearly explain to me (which was what I wanted) by comparing the Calculations which I had read in other Books, with what *Manichæus* had written, and giving me better

or as good Reasons for those Things
nichæan System. Which when I
 be consider'd and discuss'd, he mod-
 ed himself from undertaking the T
 was sensible of his being ignorant
 Things, and was not ashamed to a
 it. He was not like those talkative
 I had met with before, who undert
 me these Things, and said nothing
 pose. But he had a Heart, tho' r
 wards thee, yet not unwary with re
 self: He was not altogether ignorant
 Ignorance, and therefore was not w
 to engage himself in a Controversy
 drive him into those Straits out
 could neither find any Issue, nor a
 And this Carriage of his gave me
 ing to him: For the Modesty of a
 sing its Defect is something more b
 the Knowledge of those things w
 to learn of him. And in all hard
 subtle Questions I found him the s

2. The Affection therefore wh
 the Doctrine of *Manichæus* being
 abated, and despairing of their oth
 when he who was so much cried
 them appear'd so ignorant of many
 moved me; I began to turn my
 with him upon those Studies which
sected, which I being then Master

: Youth of *Carthage* ; and to read such Books as he desired to hear, or would be suitable for such a Wit.

Pretensions of making further Profit Sect, upon my Acquaintance with quite fell to the Ground : Not that I took them ; but as not finding any more, I determin'd to remain content I had stumbled upon, till I could discover something more worthy of my Choice.

this *Faustus*, who was to many the Death, began to lose that in which I neither willing nor knowing it. For O my God, in the Secret of thy Heart never let go my Soul ; whilst my Heart's out to thee Day and Night for mercy of a bleeding Heart by her contrivance ; and thou didst deal with me by secret Ways. 'Twas thou didst direct my God ; for *by the Lord shall the dead be directed, and he shall order his way*. 36. Or what other Cause can I find for thy Safety but thy Hand repairing that thou hast made ?

ful Madnes; and they
move relish'd nothing but
myself, who loathed him
coveted a false Happiness

3. But the true Reason
this Place to the other,
God, and didst not disco-
nor to my Mother, who
my Departure, and follow
And I finding that she re-
solved either to bring me
deceiv'd her, and feign'd
only to accompany a Friar
not leave till he had a Friar
Thus I told a Lie to my
a Mother, and got away.
thou hast mercifull
from the W

iciency of his Scholars; and commit Outrages with strange Blindness, which be punished by the Laws, were they not zed by Custom; which makes them by h the more miserable, by how much the uple they now make of doing that which eternal Law will never be tolerated; and ink that they do it with Impunity, when their Blindness with which they commit Things is itself a great Punishment, and schief they suffer from so doing is incomy worse than that which they cause to

Therefore these wicked Ways which I was a Student myself I hated to follow, I w forced when a Master to suffer from and upon this Account I determined to e to a Place where all knowing Persons d me no such Things were done.

But thou *my Hope and my Portion in the of the Living*, Pf. 141. that I might e my earthly Dwelling for the Welfare ; Soul, didst both administer a Spur to me from *Carthage*, and propose to me Alents to draw me to *Rome*, by the Means n who loved this dying Life, on the one Ring mad Things, on the other Side pro; vain Things. And for the correcting eps, thou secretly madest use of both their y own *Perversity*. For both they that ed *my Quiet*, were blind with a shame

C H A P. IX.

*He falls sick at Rome of a dangerous Fever
the Recovery from which he attributes to his
Mother's Prayers.*

1. **A**ND behold I was there presently struck with the Scourge of corporal Sicknes and was going down to Hell, carrying with me all the Evils I had committed against thee, against myself, or against my Neighbours, manifold and grievous, besides the Band of original Sin by which we all die in *Adam*. For as yet thou hadst remitted nothing unto me in Christ, nor had he in his Flesh taken away that Enmity with thee, which I had incurred by my Sins. For how should he take it away for me, by the phantastical Cross, which was all that I believed? As false then as the Death of his Flesh seemed to me, so true was the Death of my Soul; and as true as the Death of his Flesh in deed was, so false was the Life of my Soul which believed it not. And thus my Fever increasing upon me, I was upon the Point of going and perishing for ever. For whither could I have gone, if I had died at that time, but into that Fire and Torments, which my Deeds had deserved in the Truth of thy Order? And my Mother knew nothing of this, and yet thou

very where present, where she was didst hear
er, and where I was, hadst Pity on me, so
at I recovered the Health of my Body, tho' as
et very much distemper'd in my sacrilegious
heart. For neither did I so much as desire thy
aptism in that my great Danger; and I was
etter when I was a Boy, when I earnestly re-
quested it of my Mother's Piety, as I have be-
fore recited and confessed.

2. But now to my Shame I was grown up
orfe; and, Fool as I was, derided the Pre-
scriptions of thy Medicine: And thou didst not
ffer me, being in such a Case, to die a dou-
e Death; which would have been such a
ound to my Mother's Heart as could never
cured: For I cannot sufficiently express the
fection she had for me, and with how much
reater Pain she travelled of me to bring me
rth to a spiritual Life, than she had suffer'd
efore at my carnal Birth. I see not therefore
ow she would ever have been cured, if such a
d Death of mine had pierced the Bowels of her
ove. And what would then have become of
r so many Prayers, and so frequent, without
termisssion ever address'd to thee? Or couldst
ou, O God of Mercy, despise the contrite and
mbled Heart of so chaste and sober a Widow,
ving frequent Alms, ever obsequious and du-
ul to thy *Saints*, never cmitting one Day the

Oblation at thy Altar; twice a Day, Morning and Evening coming to thy Church failing, not for vain Gossiping and idleness but that she might hear thee in thy Words thou mightst hear her in her Prayers? thou, by whose Grace she was such, dost reject her Tears with which she did not seek thee for Gold or Silver, or any fading perishable Good, but the Salvation of her Son? No certainly, O Lord. I wast present, and didst hear her, and accomplish her Request, according to that which thou hadst designed. Far was it from thee that thou shouldst deceive her Visions and Answers of thine, some of which I have mentioned, others I have not which she retain'd in her faithful Brethren in her Prayers ever represented to thee in her own Hand-writings. For thou vouchsafest because thy Mercy is everlasting, by thy promises, to make thyself a Debtor to those Debts thou remittest.

C H A P. X.

*ing recovered be still keeps Company with the
lanichæans, retaining many of their Er-
rs, but with much more Remifsnefs than
rmerly.*

THOU wast pleased therefore to recover
me from that Sicknefs, and to save the
of thy Handmaid at that time, as to the
y, that thou mightst afterwards give him
tter and more certain Salvation. And I
orted then also at *Rome* with those deceived
deceiving Saints; not only with their *Au-
s* or *Hearers*, of which Number he was
in whose House I had been ill and reco-
d, but also with those whom they call the
7. And I still conceited, that it was not
hat sinned; but, I know not what other
ure within us. And it pleased my Pride
e thus without Fault; and when I had com-
ed any Evil, not to confess that I had done
at so thou mightst heal my Soul which had
d to thee; but I loved to excuse myself,
to accuse I know not what which was *with*
and yet was not *me*. Whereas in truth the
le was nothing but *me*, and it was my Im-
r that had divided me against myself. And
Sin was so much the more incurable, be-
e *I did not think myself to be the Sinner;*

and my Iniquity most execrable, in this I had rather have thee, O God omnipotent, overcome by me to my Destruction, than to be overcome by thee to my Salvation.

2. Thou hadst not then as yet *set a Guard before my Mouth, and a Door of Caution to my Lips, that my Heart might not decline to wicked Speeches to excuse Excuses in Sin* Men that work Iniquity, Psalm 140, and therefore I still kept a *Communication with their*

Yet so as to despair of making any further progress in that false Doctrine, and to be more circumspect and negligent in the Opinions which I retain'd, with which I design'd to be content till I could discover something better.

I also began to think that those Philosophers whom they call the *Academicks*, were wiser than the rest, because they were of Opinion that we ought to doubt of all Things, and intended that nothing of Truth could be apprehended by Man: For such I took their sentiments to be, as they are commonly represented, not understanding as yet their Meaning.

3. And I did not dissemble to give a Countenance to that excessive Confidence, which I saw my Host had in the fabulous Things written in the Books of *Manichæus* are full. Yet I had a more familiar Friendship for them than

to maintain their Doctrine with that
as formerly, yet my Familiarity
or there are many that lie hidden
before me more remote in seeking else-
cially because I despair'd to find
h, O Lord of Heaven and Earth,
Things, visible and invisible, that
which they had debauched me.
I did to me very gross to believe (as
I think thy Church did teach) that
the Figure of human Flesh, and art
I by the corporal Lineaments of
the ours. And as when I went to
God, I could fancy nothing but
tension (for I conceited that what-
ever such Extension was nothing)
the greatest and almost only Cause
of Error.

From hence I imagined also that there
was Substance of *Evil* with its cor-
ruption dark and deformed; and this cir-
cumscribed which they called *Earth*, or
I did subtle (as the Body of the Air
I by conceit to be a *malignant Mind*
I through that *Earth*. And be-
cause Degree of Piety obliged me to
believe the good God had created no evil
before I imagined two opposite Sub-
stances, *one Good*, the other *Evil*, both
the *Evil* lesser, the *Good* larger

and from this pestiferous Principle follow'd
rest of my sacrilegious Opinions. And
at any Time my Soul would have made a
fort to return to the Catholick Faith, I
drove back again, because what I took
the Catholick Faith was not so indeed.
I look'd upon it more agreeable to Piety, to
believe thee, my God (to whom I now co
thy Mercies to me) to be infinite on all
Sides, tho' I was forced to acknowledge
bounded on one Side on which the Substan
Evil stood opposite to thee, than to think
to be on every Side confin'd within the Fo
human Body.

5. Again, I thought I did better to be
that thou hadst not created any Evil, which
Ignorance took to be a certain Substance
that corporeal (for I knew not how to con
even a Mind or Soul otherwise than as a
Body spread from thee, and by its Exten
taking up Place) than to believe that f
Nature of Evil, as I supposed it to be, was
thee. And as for our Saviour thy only be
ten Son, I thought that he was sent for
our Salvation as a Stream from the most
Mass of thy Substance, believing nothing
of him than in my Vanity I could fancy:
supposing him to be of such a Nature, I di
think he could be born of the Virgin .

SSIONS.

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myself could be mingled
ould not see: And there-
eve him born in the Flesh
to think him defiled by
al ones, if they read these
indly and lovingly laugh
I then was.

A P. XI.

*means unable to give a satis-
the Objections of the Ca-
pture.*

ight that those Things could
ded which these Men repre-
ptures. But sometimes indeed
confer upon every Particular
well read in those Books, and
could say. For already the
: *Helpidius*, disputing in pub-
anichæans at *Carthage*, had be-
, who had pressed many Things
ptures against them, to which
aid: And their Answer seemed
k (which they did not often give
in private to us) namely, that
of the New Testament were
know not who, that had a mind
Jewish Law into the Christian
themselves did not produce any
other

other Copies that were not thus all this while that which most oppressed me in Darknes, was that I saw nothing but corporeal Magnitude and Weight of which I lay gasping for thy Truth, and could not yet see its Purity and Simplicity.

C H A P. XI

He begins to open a School of Rhetoric and is informed of the fraudulent Students there.

I. **I** Began now diligently to seek out which I came to *Rome*, to give instruction in Rhetorick; and first to give my Lodging, to whom and by whom to be known. And behold I saw some Practices at *Rome*, which were not in *Africa*. For I was assured in *Africa* there were no such tumultuous Disorders among young Men here as there: But that many of them, to avoid paying of their School, are used on a sudden to conspire to depart to another School, Deface the Word, and despising Honesty, follow the Love of Money. Such as these also I hated more with a perfect Hate: I hated more the Damage I should do *them*, than the Crime they com-

. Yet certainly such as these are very base,
go a whoring from thee, by loving these
 sitory Things the Sport of Time, and dirty
 re, which defiles the Hand of him that
 hes at it ; and by embracing this World,
 is ever flying away, and slighting thee, who
 ays remainest, and callest after them, and
 ready to pardon the poor Soul that from her
 nications returneth to thee. And now ind
 I hate such as these, as wicked and de-
 ned, yet so as to love their Amendment,
 t they may prefer the Doctrine they learn
 re Money, and before their Learning may
 ser thee, O God, the Truth, and the Abun-
 ce of all assured Good, and the most
 e Peace. But at that Time I rather was un-
 ling to suffer them Evil for my own Sake,
 n wished them Good for thine.

C H A P. XIII.

*removes from Rome to teach Rhetorick at
 Milan, and is kindly received by St. Ambrose.*

WHEN therefore an Order was sent
 from *Milan to Rome* to the Prefect of
 City, to provide a Professor of Rhetorick
 that Town, and to send him thither upon
 publick Charges, I made suit to *Symmacus*
 Prefect, by those same Persons who were
 icated with the *Manichæan* Vanities (which
 I w;

I was going to be delivered from, t
they nor I knew any Thing of that)
making Trial of my Ability upon
of Oratory, he would send me thi
thus I came to *Milan*, to *Ambrose*
known among the most Excellent to
World, a devout Servant of th
Discourses plentifully administer'd to
there the pure Flour of thy Whe
Gladness of thy Oil, and the sober
of thy Wine. To him was I broug
not knowing it, that by him I might
to thee knowing it. That Man
ceiv'd me with a fatherly Affection
a Charity worthy of a Bishop ente
Peregrination.

2. And I began to love him, not
Doct^r of Truth, which I had n
meeting with in thy Church, but
that was kind to me. And I dilig
him when he preached to the People
a right Intention, but as it wer
Trial of his Eloquence, whether i
swerable to the Fame thereof, or whe
greater or less than was reported :
very intent upon his Words, tho'
Notice of and despising the Things
And I was delighted with the Eleg
Discourse, which was more learne
of *Faustus*, yet not so pleasing and

mer of delivering himself. But as
ter there was no Comparison: For
nder'd out of the Way through the
aths of *Manicheism*; the other taught
Doctrines of Salvation. But *Salva-*
from Sinners, Pf. 118, such as I
before him, and yet I was insensi-
g nigher, and I knew it not.

C H A P. XIV,

*little and little reconciled to the Ca-
doctrines by the preaching of St. Am-*

whilst I minded not to learn what
aid, but only to hear how he said it
ain Care now only remained in me,
r'd of finding my Way to thee) there
my Soul together with the Words
lued, the Things which I slighted ;
I not separate them. And whilst I
heart to entertain the Eloquence of
, there came in at the same time the
what he said ; tho' this by gentle De-
r first it began to seem to me that
he said might be defended ; and so
think, that the Catholick Faith, for
id before supposed nothing could be
wer to the Objections of the Mani-
ght be plausibly maintain'd. Especi-
ciall

cially, after I had heard several of the Places of the Old Testament explained clear'd up ; which when I understood I was kill'd spiritually.

2. When therefore very many Places of Books had been thus explain'd, I began to comprehend my Despair, yet thus far off I should think that no Reply could be made to those that rejected and derided the Christian Religion and Prophets. Neither did I think that the Christian Way was therefore now to be taken, because it could have learned Pagans who were able to give copious Answers, and was not absurd to their Adversaries. I was not yet that what I held was to be taken, because both were defensible. For the Christian Cause in such Manner seemed to be conquer'd, as not yet to appear the more glorious. I began then diligently to apply myself to consider if I could upon any certain Point convince the *Manichæans* of Falsity. Could I but once have conceived a possibility, I had quickly demolish'd all the Superstructure of my Soul the whole Structure of my Opinion, I could not.

3. Yet concerning the System of the real World, and all Nature which the human Sense can reach to, the more I considered it, the more I was convinced by coming together, that the Philosophers had

ian the *Manichæans*. Therefore
ly of the *Academicks* (as they are
presented) doubting of all Things,
g between all Things, I resolved
uit the *Manichæans*, thinking that
even for that Time of my Doubt,
7 longer in that Sect, before which
r'd some of the Philosophers: To
ophers, notwithstanding, I refused
e Cure of the Sickness of my Soul,
were void of the saving Name of
on this I determined to continue a
n the Catholick Church, recom-
me by my Parents, till something
should appear, to which I might
urse.

St. Augustine's Con

B O O K VI.

C H A P. I.

His Mother Monica comes after

1. **O** Thou, my Hope from
where wast thou then to m
hadst thou withdrawn thyself?
thou that hadst made me, and disl
from the Beasts and the Fowls
Thou hadst made me wiser than th
walking in Darknes and in slippe
was seeking thee abroad in Thing
and I did not find the God of m
I was now sunk into the Bottom
and desponded and despaired of fi
And now my Mother was come to
ing me over Land and Sea, courag
her Piety, and in all Perils rel
For when they were in danger at
forted the Mariners themselves

that are unaccustomed to the Deep comforted in their Frights) assuring safe Arrival, because thou hadst pro- to her in a Vision.

here she found me in a dangerous lespair of finding out the Truth. And d her that I was not now a *Manicbæ-* yet a Catholic Christian, she ex- extraordinary Joy as at a Thing un- tho' by this she had her wish as to Part of my Misery, wherein she had iled me as dead, but to be raised up ee, and had carried me forth upon f her Thoughts, that thou might'st l to say to the Son of the Widow, n, *I say to thee arise*, Luke 7, and that return to Life, and begin to speak, might'st restore him to his Mother. , her Heart was not moved with any Transport of Joy, when she heard she daily begg'd with her Tears, was ught about, that tho' I was not as yet Truth, yet I was now deliver'd from but rather as being sure that in due ou wouldst give the rest, who hadst her the whole, she calmly answer'd least full of divine Confidence, that d in Christ that before she died, she e me a faithful Catholick.

3. And

CONFESSIONS.

rs that are unaccustomed to the L
comforted in their Frights) assure
a safe Arrival, because thou hadst p
is to her in a Vision.

d here she found me in a dangerous
despair of finding out the Truth. As
old her that I was not now a *Manichee*
as yet a Catholic Christian, she ex
extraordinary Joy as at a Thing un
tho' by this she had her wish as to
Part of my Misery, wherein she had
ailed me as dead, but to be raised up
thee, and had carried me forth upon
of her Thoughts, that thou might'st
d to say to the Son of the Widow,
I, *I say to thee arise*, Luke 7, and that
return to Life, and begin to speak,
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her Heart was not moved with any
transport of Joy, when she heard
daily begg'd with her Tears, was
about, that tho' I was not as yet
h, yet I was now deliver'd from
ther as being sure that in due
ouldst give the rest, who hadst
e whole, she calmly answer'd
ull of divine Confidence, that
brist that before she died, she
faithful Catholick.

3. And this to me ; but to thee, O Fountain of Mercies, she redoubled her Prayers and Tears that thou would'st hasten thine Aid to enlighten my Darknes: And she ran zealously to the Church, and was there content upon the Words of *Ambrose*, and that Fountain of living Water which springeth up to Life eternal. For she loved that Man as an Angel of God, because she knew that by his Means I had been brought to that doubtful wave which I then was ; and she certainly perceived that my Disease being now brought to its end as the Physicians call it, I should through his Means pass from Sickness to perfect Health.

C H A P. II.

Her ready Obedience to St. Ambrose, pursuing the Charity Feasts at the Tombs of Martyrs.

1. **T**HEREFORE when, according to the custom of *Africa*, she had brought with her the Memorials of the Saints, Food and Wine, and was stopt by the Door-lord as soon as ever she understood that the Bishop had prohibited these Things, she piously and obediently conform'd to his Orders, though she mired she should so suddenly become re-puted an *Accuser* of her former Practice, than a *Transgressor* of the present Prohibition. For

was free from any Inclination to Intemperance, and she was not like so many Men and Women, whom the Love of Wine provoketh to the Hate of Truth, and who loath a Lesson of Sobriety, Men in drink loath a Cup of Water. But she, when she had brought her Basket furnished with the accustom'd Provisions, of which she first tasted, and then distributed the rest, put only one small Cup of Wine, temper'd with Water, for her sober Palate to take a little Taste thereof. And if there were more Memorials of the Dead that it was thought proper to honour in this Manner, the same Cup served for them all, which being now not only much diluted with Water, but also hot with Carriage, was by small Sippings divided between her and her Companions, for it was Devotion she sought there, not Pleasure.

2. When therefore she found that this illustrious Preacher and pious Prelate had commanded that no such Thing should be practised, even by the Sober, lest others should take occasion from thence of Intemperance; and because these Things much resembled the superstitious *Parentalia* of the *Pagans*, she most willingly abstain'd from them: And instead of a Basket full of the Fruits of the Earth, she learnt to carry to the Memories of the Martyrs a Heart full of more purified Vows; and to give what she *could to the Poor*; and there to celebrate the
Communion

Communion of the Lord's Body, by
tation of whose Passion the Martyrs
molated and crown'd.

3. However, it seems to me, O
God, and it is the Thought of my He
Sight, that my Mother perhaps wou
easily have yielded to the retrenchin
Custom, if it had been prohibited by
Man, whom she had not so much re
as she had for *Ambrose*, whom for the
my Salvation she very much lov'd ; a
loved her for her most religious Con
by which in her good Works she so
Spirit frequented the Church ; so th
times when he saw me he would bre
her Praise, congratulating with me t
such a Mother, not knowing what
had in me, who doubted of all Thi
thought that the Way of Life cou
found out.

C H A P. III.

*St. Ambrose's Employments do not
Augustine an Opportunity of private
with him : Yet he learns from him
that the Catholicks do not hold wha
nichæans charged them with.*

1. **N**either did I now sigh in Prayer
might'st shew Mercy to me
Soul was intent to make Queries, 2

And as for *Ambrose* himself, I
n him as a Man happy according to
, in being so much honour'd by the
; only his Celibacy or single Life
ne painful. But what Hope he en-
his Soul, and what a Conflict he had
Temptations of that Eminency, and
sfort he felt in his Adversities, and
ury Joys he tasted in the inward
his Heart in ruminating upon thy
se I had no Notion of, nor had ex-
neither did he know my Doubts,
pth of my Danger. For I could
with him upon what I had a mind,
ner that I desired, by Reason of the
nesses of others, whose Infirmities he
rich kept me from his Speech. And
that he was not with them, which
tle, was either taken up in the neces-
sity of his Body by its daily Food,
oul by Reading. And when he read,
ran over the Pages, and his Heart
derstanding, but his Voice and Tongue
t. Often when I have been there
ne was refused Entrance, nor was it
m to give him Notice of any one's
have seen him reading in this Manner
, and never otherwise: And I have
and after a long Silence (for who
in his Heart to be troublesome to one

so intent ?) I have gone away ; conjecturing that for that short Time which he had for repairing of his Mind, free from the Noise of other Mens Business, he was loth to be torn off from what he was about. And perhaps this Reason did not read aloud, lest his Audience being attentive to the reading, might desire an Exposition where the Author seem'd obscure, or his entering into a Discussion of difficult Questions ; and by this Means his Time might be abridg'd, and he hinder'd from reading much as he had a mind. Tho' perhaps the chief cause for reading in Silence might be to save his Voice, which was easily weakened. But whatever his Reason was, the Intention that Man was certainly good.

2. But indeed I had no Opportunity of disputing about the Things I desired that O Lord of thine holy Breast, unless it were that the Audience could be but short : whereas Perplexities required one perfectly disengaged to whom they might be represented, and he could never find him so much at Leisure. However, I heard him amongst the People *richly handling the Word of Truth* on every Lord's day, and I was more and more convinced that all these Knots of artificial Calumnies, and my Deceivers [the *Manichæans*] had tied fast to the Prejudice of the divine Books [of the *Old Testament*] might be dissolved.

when I also came to discover, that
made Man after thy own Image, was
 stood by thy spiritual Children, (whom
 thou hast regenerated of their Catho-
 lic) in such Manner as to believe or
 see to be bounded or limited by the
 a human Body; (though as yet I
 in the least apprehend what a spiritual
 could be) I was both glad and ashamed
 at for so many Years I had been bark-
 at that which was indeed the Catholick
 it at the Fictions of carnal Conceits.
 so rash and wicked all that Time as
 ore ready to impose Fallhoods upon
 an by Inquiry of them to be informed
 Truth. For thou, O most high and
 near, most hidden and yet most
 who art not composed of several Mem-
 parts, some greater and some less, but
 where whole, and yet within no Place
 art not indeed this corporeal Form,
 hast made Man after thy Image, and lo
 Head to Foot is comprised in Place.

C H A P. IV.

*He is still more alienated from the Mass
but fearful to yield Assent to the
Truths.*

I. **W**HEN therefore I did not know this thy Image could be, I ought to have inquired in what Manner it should be believed, and not insulting to have it, as if it were believed in the Manner which thou imagin'd. Hence my Interiour was griev'd with much greater Solitude, what I should hold for certain, by how much the more I was ashamed to have been so long deluded and deceived with the Promise of Certainty. I have all the while with a childish Error interpreted upon so many Uncertainties, which had been Things most certain. For if they were absolutely false, I did not fully believe afterwards; but I was now sure that they were uncertain, and that I had formerly trusted for certain, when with blind Contentment I accused thy Catholic Church, which thou hadst yet fully discovered to be the Teacher of Truth. yet I found that she taught not those Things which I so vehemently had charged her with. Therefore I was confounded and comforted, rejoiced, O my God, that thy only Chosen Body of thy only Son, in which when

Chap. 4. CONFESSIONS.

And received the Name of Christ, held childish Fopperies ; and that her found I did not shut up thee the Creator of all within a Space of Place though ever so large, yet terminated on every Side by the Figure of a human Body.

2. I rejoiced also that those antient V of the Law and the Prophets, were n proposed to me to be perused with that which they formerly seem'd absurd ; charged thy Saints with Sentiments which were not really theirs : And I often heard witness thy Servant *Ambrose* in his Sermon people repeating, and most diligently attending as a Rule that Text, *The Letter killeth the Spirit giveth Life*, 2. Cor. 3. drawing aside the mystical Veil, he opened the spiritual Sense of many Things, which to the Letter seem'd to teach something wrong ; treating them in such a Manner as gave me no Offence, tho' I did not yet know whether the Things he said were true. I withheld my Heart from giving any assent, fearing a Precipice, and my Suspense was pernicious. For I wanted to have the Evidence of Things invisible, as I had seen ten and three make ten : For I was not able to think that even this could not be known : But I desired to have all other Things equally demonstrable, whether corpore

were not present to my Senses ; or spiritual, which I knew not how to think otherwise than in a corporeal Manner.

2. And I might have been cured by *believing* that so the Eye-sight of my Mind being cleared, might in some Manner have been directed towards thy Truth which remaineth for ever and is in nothing deficient : But as it often happens, that he who has fallen into the Hand of a bad Physician, is afterwards afraid to venture himself with a good one ; so it was with the Malady of my Soul, which could not be healed but by believing ; and for fear of again believing Things that were false, refused to be cured, resisting thy Hands who hast made up the Medicines of Faith, and distributed them abroad the Diseases of the whole World, and given them so great an Authority.

C H A P. V.

Of the divine Authority of the sacred Scriptures delivered by the Church.

1. **A**ND in this Thing also I could not prefer the Catholick Doctrine, though I found it was with more Modesty and without Deceit, Men were there commanded to believe what was not yet demonstrated (whether it was really demonstrable, though to some it might not be so, or whether it were not) where

ft the *Manichæans* Believing was ridiculed, Evidence was rashly promifed; and yet af-
 , many Things moft fabulous and abfurd,
 could never be demonftrated, were impof-
 be *believed*. Afterwards by little and little

O Lord, with a moft gentle and merciful
 touching and composing my Heart didft
 ughly perfuade me by my confidering, how
 Things I believed which I had never feen,
 as prefent when they were tranfacted, as
 in Hiftory, and in the Accounts of Places
 ities where I had never been, as in daily
 rrences where I took up fo many Things
 the Word of my Friends, or of Phyfici-
 or of other Men, where if I was to fuf-
 my Belief, an End muft be put to all hu-
 Commerce; and in particular how firmly
 eved that I was born of fuch Parents, a
 g which I could not poffibly know but by
 ing thofe from whom I had heard it :
 didft, I fay, thoroughly perfuade me that
 were not to be blamed that believed thy
 s, to which thou haft given fo great Au-
 ty almoft throughout all Nations, but
 that believed them not.

Nor were any fuch to be hearken'd to who
 ld fay, whence do'ft thou know that thefe
 s were delivered to Mankind by the Spirit
 e one true God who cannot deceive? For
 very Thing is of all the moft credible.

thou wilt

Affairs was in thy hand

of these Things was sometimes more
and sometimes weaker, yet I always
thy Being and thy Providence over us
neither knew what to think of thy
nor the Way that led or brought u
thce. Hence, whereas we were to
find out thy Truth by clear and ev
son, and therefore stood in need of
rity of holy Scriptures, I now began
that thou would'st by no Means
such a swaying Authority througho
World to those Scriptures, if it
thy good Pleasure that we should t
them, and seek thee by them.

3. For now the seeming Absen
ce of thee had grievously offended me in Sc

and yet exercising the best Attention
 ho are not light of Heart: Thus
 Bosom receiving all, though the
 ing narrow it transmits but few to
 many more are thus transmitted
 I be, if it either were not so emi-
 Authority, or did not invite such
 into the Lap of its holy Humility.
 e my Thoughts, and thou wast with
 d unto thee, and thou didst hear me:
 about by the Waves, and thou didst
 ourse: I walk'd in the broad Way
 rld, and thou didst not leave me.

C H A P. VI.

*tion and the Cares attending it. His
 icitude being to speak a Panegyrick
 e Emperor: And his envying the se-
 irth of a poor Beggar seen in the*

ed after Honours, Riches, Marriage,
 thou didst mock at me. I underwent
 y Desires most bitter Anxieties, thou
 o much the more merciful to me, by
 the less thou sufferedst any Thing to
 o me that was not thyself. See thou
 , O Lord, who art pleased that I
 remember this and confes it to thee.
 ul now cleave fast to thee, which thou

hast rescued from that tenacious Death. How miserable was she, as still pricking the most sensible Wound, that leaving all other Things be converted to thee, who art above and without whom all Things would at all; that she might be converted healed. How miserable was I that didst thou bring it about that I felt the Feeling of my Misery, upon that having prepared a *Panegyrick* in Favour of the Emperor, in which I was to tell many things yet be applauded by those who knew my Lies; and my Heart was anxious in the Success of the Undertaking, and burdened with the Burden of consuming Thoughts. I passed a certain Street in *Milan*, and the Notice of a poor Beggar, who had gathered about him a great Crowd, full I suppose, and was very jocund in his Mirth. And I fetched a great Sigh, and said to my Friends that were with me, Behold the Sorrows of our own Follies; for we are in the Endeavours (such as I was then labouring) to be pricked forward by the Goad of repentance, and dragging after me the heavy Burden of our own Infelicity, which the more we strive, still the heavier) we sought for nothing but to arrive at a secure Joy, at which the poor Beggar had arrived before us, and we, perhaps we should never arrive. For

procured by a few Pence got by beggary, was what I was still toiling for thro' so winding and difficult Paths, viz. the Pleasure of a temporal Felicity.

His Joy indeed was no true Joy, but that my Ambition was pursuing after was more false. And certainly he was merry, I was perplexed; he was secure while I fear. And if any one should have asked whether I had rather rejoice or be in fear, I should have answer'd, I had rather rejoice. But if he should have asked me again, whether I had rather chuse to be in his Condition in my own? I should have preferred him, notwithstanding all my Cares and

But by a perverse Choice; for what Reason could there be for it? For as for me, more learned, this was no Reason why I did prefer myself to him, since I did not do so in this, but only sought thereby to please them, not for the Sake of teaching them, but to please them. And therefore thou shouldst justly stand against me, and didst strike my Bones with the Staff of thy Disci-

Away with those therefore from my Soul, I say unto it, *There is a great Difference between the Subjects of Joy: The Beggar was content with Drink; thou desiredst (a more noble) thing, Glory.* What Glory was this, O Lord, which

for his Part, that very Night, he w
his Drunkenness ; but I had slept an
with mine, and was like to sleep an
with it, thou knowest for how many
there is a Difference upon what
Man rejoiceth : I know it, for th
Christian's Hope is incomparably b
of vain Glory : And there was a Di
so between me and him ; and the
was on his Side ; for he was the ha
two ; not only in being full of Mir
was rack'd with Cares ; but that he
God's Blessing upon People had go
Wine, and I by telling Lies was hi
empty Glory. I said then many Th
Purpose to my Friends ; and oft
how it was with me ; and I found
with me, and I grieved, and made
greater. And if I met with any P
was loth to take any Notice of it,
fore I could take hold of it, it flew

C H A P. VII.

*riend Alipius, who had been formerly
olar ; and how he reclaim'd him from
in Sports of the Circus, which were
all manner of Races.*

noan'd myself in these Things together
h my Friends with whom I lived ; but
nd more familiarly I communicated my
s upon these Matters to *Alipius* and
s. *Alipius* was a Native of the same
ith me, and his Parents of the best
ere. He was younger than I, and had
Scholar, both when I first set up School
n Town, and afterwards at *Carthage* :
oved me much, because he thought me
rned and good ; as I also loved him,
eat Inclination to Virtue, which con-
his Age was very eminent. Yet the
f the evil Customs of *Carthage*, where
ot vain Shews are extremely affected,
ed him away to the Follies of the *Cir-*
whilst he was miserably hurried away
e Sports, I was teaching Rhetorick at
, and kept a publick School : But by
some Disagreement between me and
r, he at that time was none of my
I had found out that he was misera-
ch'd with the Circus. And it grieved

me much, that so great a Hopeful
be lost, or rather, to my thinking
ready. Nor had I any Means of
him, or reclaiming him by any Re
by the Benevolence of a Friend,
rity of a Master. For I imagined
like Dispositions in my Regard as
But it was not so. Therefore
Father's Quarrel he began kindly
and to come sometimes into r
hearing some Part of my Lecture
parting. But I still forgot to spe
to suffer so good a Wit to be rui
and headstrong Affection to such

2. But thou, O Lord, who
Providence presideth over all Th
hast created, didst not forget hir
be one Day amongst thy Children
Dispenser of thy Sacrament. And
formation in this Matter might ev
Work, thou wast pleased to ef
without my knowing it. For on
I was sitting in my Place, and my
about me, he came in, and salute
down and attended to my Le
happen'd that in expounding the
I had in hand, to make it both m
and more plain, I borrow'd a Sim
seem'd to me very proper, from
the Circus, not without a sma

hose who were Slaves to that Folly. Thou knowest, O God, that I had no Thought at that Time of curing *Alipius* of that Malady. but he presently applied it to himself and thought spoke it purely for him. And whereas another would have taken Occasion from hence to have been angry with me, he being a well disposed Youth, made it an Occasion of being angry with himself, and of loving me the more dearly. For thou hadst said it long ago, and inserted it in thy holy Books, *Rebuke the Wife and he will love thee*, Prov. 9. v. 8.

3. Yet I had then no Thought of rebuking him; but thou, who makest use of all, whether they know it or know it not, according to the Order which thou knowest, and that Order is ever just, from my Heart and Tongue didst throw burning Coals, with which thou wast leaved to set on fire that hopeful Soul, which was then in a dangerous Way, that so thou mightst cure it. May he be silent in thy Praises, who considereth not thy Mercies, which I from the Bottom of my Soul confess to thee. For *Alipius* after those Words immediately recovered himself out of that deep Pit, in which he had been willingly sunk, blinded with a wretched pleasure, and shook his Soul with a resolute Forbearance, and all the Dirt of the *Circus* fell off from him, and he returned thither no more. And after this he prevail'd with his unwilling Father,

he presumed of himself, who should have confided only in Thee. For no sooner did he see that Blood, but he also drank down the savage Cruelty of it; nor did he turn away his Eyes, but fixed them upon it: And he sucked in those Furies, and knew it not, and became delighted with the Crime of the Combat, and was made drunk with that cruel Pleasure. And he was not now the Man that he came, but one of the Multitude to which he came, and a true Companion of those who brought him thither. What shall I say more? He look'd on, he shouted, he took fire, he carried away with him a Madness, by which he was incited to return again, not only with them who had dragg'd him thither before, but before them, and drawing others with him. And yet from hence also with a most strong and merciful Hand thou didst deliver him, and didst teach him to presume no more of himself, but to trust in thee. But this was long afterwards.

C H A P. IX.

How Alipius when a Student at Carthage, was apprehended for a Thief.

I **A**ND this was laid up in his Memory for a Caution for the future. And this also which happen'd to him at *Carthage*, when

ay in the *Forum* was meditating upon the
 lick Exercise that he was afterwards to
 ; when thou sufferedst him to be appre-
 l as a Thief by the Officers of the *Forum*,
 I believe, permitted by thee, my God,
 other Reason, but that he who was to be
 t a Man, might begin to learn by this,
 cautious a Man ought to be in taking cog-
 e of Causes, not to condemn another by
 Credulity. For as he was then walking
 with his Table-book and Stile in his Hand
 the Tribunal, another young Man, of
 number of the Scholars, who was the true
 carrying secretly with him a Hatchet,
 n, without his perceiving it, to the Lea-
 ils that are over the Silversmiths Street,
 began to cut off the Lead. The Silver-
 underneath hearing the Noise of the Hat-
 began to murmur among themselves, and
 ne to apprehend any one they should find

The young Man over-hearing their
 , went off immediately, leaving his In-
 ent for fear he should be taken with it.
 , who had not seen him go in, took
 of his coming out and making haste away,
 firsous to know the Cause went into the
 and finding the Hatchet stood wonder-
 at should be the Meaning of it. In the
 time *they that were sent* came in, and
him holding in his Hand the Hatchet,

the Noise of which had brought them thither, they apprehended him, and dragged him along; and calling together the Shopkeepers of the *Forum*, congratulated with them that now they had taken the Thief in the Fact: And from thence they led him to be presented before the Judge. And hitherto he was to be instructed. For thou, O Lord, didst immediately come in to vindicate his Innocence, of which thou alone wast Witness. For as they were leading him along either to Prison, or to Punishment; an Archited, who had the chief Care of the Publick Buildings, met them; and glad they were to meet him, who used to suspect some of them of having taken away such Things as were lost from the *Forum*, that he might now at length see, who it was, that had committed all those Thefts. But it happen'd that this Man had often seen *Alipius* at the House of a certain Senator, whom he used to visit, and presently knowing him, took him by the Hand aside from the Crowd, and ask'd him how it was, that so great a Misfortune had befallen him; who told him the whole Story: Upon which he desired the People, who were in a great Tumult and Rage, to go along with him. And so they went to the House of the young Man, who had done the Fact; where at the Door they met a Servant

laster, whom he had waited upon in the
n. Alipius knowing him again, intimated
 he Architect: And he presently shewing
 he Hatchet, asked him if he knew whose
 s. Who presently answer'd, 'tis ours;
 being further examined told all the rest.
 e Crime was devolved upon another, the
 which had begun to triumph over him was
 unded; and he that was to be a Dispenser
 Word, and an Examiner of many Causes
 Church, departed with more Experience
 instruction.

N. B. *Alipius was afterwards Bishop of
 Thagaste, and in his Time one of the
 most illustrious Prelates of the African
 Church.*

CHAP. X.

*is follows St. Augustine to Milan. A me-
 able Example of his Integrity. Of his
 Friend Nebridius.*

IM therefore I found at *Rome*, and he
 stuck close to me with a most strong
 of Friendship; and he went with me to
 ; that he might have my Company, and
 there practise in the Law, which he fol-
 according to the Inclinations of his Pa-
 more than his own. In which he had
 ready an *Assessor* of Justice, admired by

the Charge of the *Italian* Contributions.
was at that Time a Senator, a Man of
Power, by whose Favours many had been
ed, and many dreaded his Displeasure :
according to the Way of his Power would
have I know not what Usurpation allowe
which was prohibited by the Laws :
withstood him. A Reward was promis'd
he scorn'd it : He was assaulted with Th
he despis'd them. All admired such an e
dinary Spirit as neither wish'd a Man his
nor feared him his Enemy, who was so gr
renowned for the innumerable Ways
of doing Good or Harm to many. And th
himself, whose Assessor and Counsellor I
tho' he also had no Mind the Thing sh
done, yet did not openly declare against

myself Books with the * *Prætor's Fees*. Consulting Justice in this, he concluded upon a better Part, valuing more that Equity than prohibited this, than the Power and Opacity he had of doing it.

This is indeed a lesser Matter: *But be faithful in that which is little, is faithful in that which is great*, St. Luke 16. Neither that by any Means be vain, which has issued from the Mouth of thy Truth, *If in just Mammon you have not been faithful, will trust you with that which is true? And, that which is another's you have not been faithful, who will give you that which is yours?* was the Man who was then closely united to, and labour'd no less than myself, under uncertainty what Course of Life we were to

Nebrius also, who had left his native Country, which was not far from *Carthage*, and came also itself where he most frequently had left his Father's fine Estate and Countenance, and his Mother, who was not like to follow him; and had come to *Milan*, for a new Cause, but that he might live with us in a most ardent Search after Truth and Liberty; join'd his Sighs with ours, and was in the same Perplexity, being a most fervent

* *Pretis Prætorianis.*

L 4

Seeke

Seeker after a happy Life, and a most earnest Inquisitor into the most difficult Questions. And so there were together three famish'd Mouths, bewailing to one another their Wants, and waiting for thee to give them their Food in seasonable Time : And in all that Bitterness, which by thy merciful Appointment attended our worldly Employments, when we consider'd to what End we underwent those Sufferings, we discovered nothing but Darknes, and we turned away our Eyes with a Sigh, and we said, *How long will it be so ?* And this we often said, and yet saying so we did not quit these Things because we could not discover any Thing certain, which leaving these we might embrace.

C H A P. XI.

He describes the Course of his various Thoughts which successively possess'd his Mind, from the 19th to the 30th Year of his Age.

1. **A**ND I wonder'd exceedingly, when consider'd and call'd to my Remembrance, what a long Time it was since the nineteenth Year of my Age, when I first began to be inflamed with the Desire of Wisdom, proposing upon the finding thereof to quit all empty Hopes of vain Desires and deceitful Follies and now behold me thirty Years old, still stic

ings, which fly away and dissipate my
the mean time this was the Course of
thoughts, " To-morrow I shall find it
behold it will clearly discover itself, and
have it ; and behold *Faustus* will come
explain all. Then, O wise *Academicks* !
ing can be certainly known for the re-
g of Life. Nay, but let us not de-
but seek with greater Diligence. Be-
hose Things, which seem'd absurd in
Church's Books are not absurd, but may
derstood in another Way, and that ra-
ly. I will remain then there where my
its fix'd me when a Child, till clear
be found out. But where or when
we seek it ? *Ambrose* has no Leisure :
have we Leisure to read. Where shall
ek proper Books ? With what, or in
Time procure them ? Upon whose Re-
mendations shall we take them ? Nay,
at us set some Time apart, let us allow
in Hours of the Day for the Salvation
r Soul. Great Hope appears : The
lick Faith does not teach that which
ought, and vainly charged her with.
learned look upon it as a Crime to be-
that God is terminated with the Figure
human Body : And why don't we
s, that the rest may be opened ? My
ars take up the Forenoon : But what

“ do we do with the rest of our Hou
“ why not this ? But when then must
“ upon our greater Friends, whose Fa
“ depend upon ? What Time must
“ to prepare the Matter we sell to o
“ lars ? What Time to repair our
“ relaxing our Mind from the Bent of
“ Let all Things perish ; let us lay al
“ vain and empty Things, and set a
“ Inquiry after Truth alone. This L
“ serable, Death is uncertain : If
“ come upon us of a sudden, in wh
“ shall we go hence ? And where
“ learn what we have here neglecte
“ shall we not be punished for this
“ But what if Death put an End to
“ together with Sense ? This then als
“ examined into. But God forbid
“ be so. Sure 'tis no vain, no empty
“ that the Authority of the Christi
“ should have obtain'd this eminent He
“ all the World. Never would C
“ done such and so great Things for
“ Death of the Body were to put a
“ the Life of the Soul. Why then d
“ lay, forsaking the Hopes of this W
“ give ourselves up wholly to seek a
“ and true Beatitude ? But stay a lit
“ Things are also pleasant, and have
“ no small Sweetness : We must not

not too hastily, for it would be of greater time to return to them again. See how little we want of obtaining some honourable lot: And then we may be easy: We have a good Store of Friends, that are Men in power; if nothing else be got, and we are willing to wait for something better, a *Confidantship* may soon be given us: And we may marry a Wife with some Fortune, that she may not be a Charge, and here shall be the Limits of my Desires. Many great Men, worthy of Imitation, have been married, and yet have given themselves up to the study of Wisdom."

Whilst I was saying these Things, and contrary Winds by turns drove my Heart and fro, the Time ran on, and I delayed converted to the Lord God, and put off Day to Day to live in thee, and I did not find daily dying in myself. I was in love with a happy Life, and yet was afraid to seek where it was to be found; and flying from it, sought after it. For I thought I should be exceedingly miserable, if I were to be deprived of Pleasures; and I reflected not of the Measure of thy Mercy to cure this Infirmity, because I had not tried it: And I supposed Conversion to be a Thing of our own Strength, when I knew I had not; and was so foolish as *not* know, as it is written, *Wisd. 8. That*

no one can be conti
 thou indeed woul
 I did but knock ;
 Faith cast my C

C

*The Disputes betw
 ing Mar*

I. **A**L I P I U
 my taking
 could no Way w
 gether in the Lo
 desired, if I were
 he was then very
 and having in the
 happily tasted of
 in the Mire, but
 had done, and de
 ed ever after mo
 against him the
 married, had studi
 and had faithfully
 But alas ! I was f
 Soul, and being
 the Flesh, and a
 Chain still after
 from it ; and, as
 rejecting the Wo

2. Moreover, the Serpent also by me spoke *Alipius*, and by my Tongue wove and spread his Way his tempting Nets, to entangle those tuous Feet which were then at liberty. For en he much wonder'd at me, for whom he l no small Esteem, that I should stick so fast the Birdlime of that Pleasure, as to declare, often as we discoursed upon that Subject, that ould not possibly live a single Life; I to ded myself against his Admiration would be ing him that there was a vast Difference between his short stolen Pleasures, of which he l now scarce any Remembrance, and theree easily contemned them, and the Delights my long Custom, which being also now to qualified and rendered honest by Marriage, could have no Reason to wonder at my voice of that kind of Life. Upon this he al-began to desire a married State, not that he s overcome with a Desire of that Pleasure, t out of Curiosity. For he said he desired know, what that was which I was so taken th, that my very Life, which he loved so ch, would seem to me no Life but a Pain thout it.

3 For his Soul which was free from that ain wonder'd at my Slavery, and from this ndering proceeded to a Desire of trying, rea-to go to the Tryal itself, and from thence *haps to fall into that Slavery which he won-*
der?

der'd at ; because he had a mind to
Covenant with Death, *Isaiah 28.* and
He that loveth the Danger shall fall into it,
 3. For as to whatever there is of Good
 riage in the Office of ruling a Family
 educating Childrer, neither he nor I ha
 Thought of that ; but the Custom that
 satisfying an insatiable Concupiscence w
 chiefly and most vehemently tortur'd n
 was already enslaved ; and it was his A
 on at me that drew him on towards t
 Slavery. In this Way we were till t
 most high, not forsaking this low Earth
 but commiserating our Misery, didst r
 by wonderful and secret Ways.

C H A P. XIII.

*A Wife is sought out for him ; his Mot
 not obtain any Answer from God co
 this intended Marriage.*

1. **A**ND now earnest Endeavours v
 for the hastening my Marriag
 now become a Suitor, and the Party w
 dy promised to me ; my Mother chie
 moting the Business, that so my unlaw
 being reformed by Matrimony, I r
 cleansed from my Sins by the saving
 Baptism, for which she was pleas'd to

aily better and better disposed, and took that her Prayers and thy Promises began fulfilled by my Faith. Yet when both by treaty and her own Inclination she daily joined thee with a loud Cry of her Heart, thou would'st be pleased to shew her by something concerning my future Marriage; thou never would'st do it. And she the vain and fantastical Appearances, the Acts of her own Spirit and Imagination ventily bent upon that Subject, and she recommended them to me; but not with that Confidence with which she used, when thou hadst told her any thing, but rather as slighting.

For she said she discerned by I know what kind of Relish, which she knew not how to express, the Difference between thy sensations and her own Dreams. Yet the business was carried on, and a Maid was sued who was not yet marriageable by almost two years, but because I liked the Match, I was obliged to stay for her.

C H A P. XIV.

A Proposal is made for many of them living together in common ; but is found inconsistent with a married Life.

1. **A**ND many Friends of us together had often meditated, discoursing to one another, and detesting the vexatious Troubles of a worldly Life, and were now almost come to a Resolution to quit the Noise of the World and live in quiet. Forming to ourselves a Scheme for our Retirement that every one should bring in what he had, and one common Stock be made of all ; where by Sincerity of Friendship one should not claim this, and the other that ; but the whole should belong to every one, and every thing to all. And there were about ten of us that were ready to join in this Society, amongst whom some were very rich, especially *Romanianus* my Fellow Townsman, and familiar Friend from my Childhood, who had come to the Emperor's Court (then at *Milan*) upon some troublesome Concerns of his own : He was the most earnest upon this Business, and having a much better Estate than any of the rest, had most Power to persuade it. And we had agreed that two of us yearly like Magistrates should take care of all Necessaries : the

began to consider whether the Wives
nit of this, which some of us already
I propos'd to have, this whole Design
m'd fell in Pieces in our Hands, and
en and cast away. Thence we re-
gain to Sighs and Groans, and our
follow the broad and beaten Paths of
ld. For many Cogitations were in
s, but it is *thy Counsel that remaineth*
From this thy Counsel thou didst then
r Projects, and didst make way for thy
ady to *give us Food in due Season, and*
thy Hand, and to fill our Souls with thy
on, Psalm 144.

C H A P. XV.

scubine leaves him, and vows Con-
: He has not the Courage to imitate

e mean time my Sins were still mul-
ied, and she being removed from my
an Impediment to my Marriage) whom
ly accompanied with, my Heart which
ved to her being now torn away, as it
om her, was wounded and bled. And
n'd to *Africa*, making a Vow to thee
know any other Man, and leaving
the natural Son I had by her. But
I, not imitating the Woman, impatient
er

ent of Delay (it being two Years before I was to have her whom I made Suit to) because I was not a Lover of Marriage, but a Slave of Lust, procured me another, tho' no Wife, to sustain and keep up by the Continuance of Custom that Disease of my Soul entire or augmented, till it might arrive to the Realm of Matrimony. Neither was that Wound of mine healed which was made by the cutting off my former Concubine, but after the Heat and most acute Pains it had caused in me, it putrified, and under a colder Pain became a more desperate Sore.

C H A P. XVI.

The Fear of Death and the future Judgment was some Restraint to his Lusts.

1. **T**O thee be Praise, and to thee be Glory
O Fountain of Mercies: I became more miserable, and thou drewest nearer to me; and even just now was thy right Hand ready to draw me out of the Mire and to wash me clean, and I knew nothing of it. Nor was there any thing that restrain'd me from sinking still deeper into the Pit of carnal Pleasures, but the Fear of Death and of thy Judgment to come, which in all the Variety of my Opinions never quite departed from my Breast. And I often reasoned with my Friends Alipius and Nebridius of the Ends of the Good and the Evil; and that

Epicur

urus above all Men with me should carry y the Prize, but that I believ'd the Soul surd after Death, and was treated according s Merits ; which *Epicurus* did not believe. . And I asked whether if we were not to at all, and might live in the perpetual Ennent of the Pleasures of the Body without fear of losing them, whether, I say, this ht not be enough to make us happy ? Or it else we should want ? not knowing it a great Misery in me that being so deeply nged and blind I could not raise my Thoughts he Light of Virtue, and of that sovereign uty, which for its own Sake is to be emced, which the Eye of the Flesh has not seen, it is discovered in the interiour. Neither I consider, being so miserable, from what in it flowed, that it was a Pleasure to me to fer with my Friends about these Things, by as they were ; nor did I even then think t I could be happy without Friends, though ere to have ever so great Affluence of car-Delight ; which Friends I loved *gratis*, and ceived that I was also loved by them *gratis*. e. without any Prospect of Interest or corral Pleasure.]

3. O crooked Ways ! Woe to the audacious ul that vainly hoped to find something better er she had departed from thee ! She turned d *returned herself on Back and Sides and*

Bell

196 ST. AUGUSTINE'S Book VII.
Belly, and all was hard and uneasy, and thou
alone her Rest. And lo thou art with us ; and
doft deliver us from our miserable Wanderings ;
and puttest us into thy Way, and encourageft
us, saying, Run on, I will carry you, and I
will bring you to the End of your Race, and
even there I will continue to carry you.

St. Augustine's Confessions.

B O O K VII.

C H A P. I.

*His Entrance now, being thirty Years old, into
Man's Estate : He apprehends God to be in-
violable, incorruptible, immutable, and every
way infinite ; but yet corporeal.*

I. **M**Y wicked Youth was now dead and
gone, and I was entering into the State
of Manhood ; and the older I was, the more
shameful was my Vanity, which could conceive
no Substance but such as we usually behold with
these our Eyes. I did not indeed imagine thee,
O my God, to bear the Shape of a human Bo-
dy ;

or from the Time I had heard any Thing
from I always abhorred that ; and I was
d to find that the Faith of our spiritual
r thy Catholick Church also abhorred it.
en I was at a Loss to know what other
was to form of thee. And being a Man
ch a Man I endeavour'd to conceive and
end thee the supreme and the only and
re God. And from the Bottom of my
I believed thee to be incorruptible and
ble and immutable, because, tho' I know
w nor whence, I plainly saw and was con-
that that which cannot be corrupted, nor
nor changed, is better and more perfect
hat which is capable of Corruption or
ion, or Mutation.

My Heart strongly cried out against all
phantoms, and with this one Effort I strove
ve away from the Eyes of my Mind the
d of Uncleannefs that hover'd round me ;
was scarce removed for the Twinkling of
e, before it gather'd again upon me, and
l in upon my Sight and overclouded it :
at tho' I did not represent to myself
figure of a human Body, yet I was still
l to imagine something corporeal through
s of Place infused into the World, or also
ed through infinite Spaces beyond the
d ; yet this same incorruptible, and in-
le, *and immutable* ; which I prefer'd to
tha

that which is corruptible or v
Because whatsoever I extrac
Spaces seemed to me to be n
to be at all, no so much as
Body were taken out of a Pl
should remain void without
it either earthly or watery, c
ly, and yet remain an empty
ous Nothing.

3. I therefore being dull o
self not seeing my own self,
to be nothing which was r
some Space, or spread forth,
or Magnitude ; or contained,
containing such Things: For
were that my Eyes were use
were the Images my Heart
ther did I reflect that this v
Mind by which I formed th
such Thing as they: Wh
form them if it were not so
this Manner also I imagine
my Life, to be extended th
ces, and to penetrate on ev
Mafs of the World, and to
the World on all Sides
without any Limit, so that
and the Heavens had thee,
thee, and they were bounde
no where.

as this Body of the Air which is a-
 Earth does not hinder the Light of
 om passing thro' it, penetrating it in
 er as not to break or divide it, but
 Whole : So I thought that not only
 of the Heavens and Air, and Sea, but
 th also, was passable to thee, and in
 : as well as greatest Parts penetrable
 every where thy Presence, by a secret
 both interiorly and exteriorly ad-
 g all Things which thou hast created.
 my Notion, because I could conceive
 se : But this was a false Notion ; for
 ater Part of the Earth would have
 Part of thee, and a lesser would have
 rt, and in such a Manner would all
 full of thee, that the Body of an Ele-
 ld hold so much more of thee than
 of a Sparrow, by how much it is bigger,
 up a greater Space. And thus thou
 e present but by Parts to the Parts of
 ld, by bigger Pieces of thee to the
 arts of the World, and by lesser to
 Parts. But thou art not so, but as
 hadst not enlightened my Darknes.

because thy Word did not sound
Mouths ; it was enough I say for t
of them, which long before, eve
Time that we were at *Carthage*,
proposed by *Nebridius*, and all we
were much moved with it, *viz.* w
tion of Darknefs, which they tal
they make to stand with its maligna
posite to thee, could do to thee, if t
not have fought with it ? For if
answer, that it would have any
thee, it would follow that thou v
of Violation and Corruption. But if
say that it could not have done the
no Reason could be given for thy
fighting in such Manner, that some

that our Soul should be this Part of thy
 ce; to the Aid of which being enslaved,
 and corrupted came thy *Word* that was
 d pure, and sound; which nevertheless
 itself liable to Corruption, as being of
 e Substance. Wherefore if they af-
 thee, whatever thou art, that is, thy
 ce by which thou existest, to be incor-
 , then all those Things were false and
 le; but if corruptible, this very Thing
 first Hearing is false and abominable.
 en was enough against them to cast off
 oad from my Breast, because they had
 y to get out of this Dilemma without a
 sacrilige of the Heart and Tongue, by
 g such Things of thee and speaking them.

C H A P. III.

*unsatisfied concerning the Cause of Evil,
 which is Man's free Will.*

Y^T although I thus maintained and firmly
 believed thee our Lord, the true God
 hast made not only our Souls but our Bo-
 o, and not only our Souls and Bodies,
 Persons and all Things) to be incapable
 g defiled or alter'd, or in any Part chang-
 did not as yet apprehend, clearly and
 t Scruples, the Cause of Evil: Yet
 er it might be, I saw that in the seek-

ing of it, I was not to look for it as might oblige me to believe that God to be liable to suffer. Chances myself should become the Thing for. Therefore I fought it so as to be certain that what they *chæans*] said was not true; whom I fought with my whole Soul; for I saw that for the Origin of Evil, they were filled with Evil; because they chanced to think that thy Substance suffered Evil, their own did Evil. And I strain'd to see and discern what I had heard that it was the Cause that we did Evil, that we suffer'd Evil; that we did not clearly see it.

2. I endeavour'd to draw forth my Mind from the Deep, and I did gain, and I often endeavour'd it, and back again and again. What I drew towards thy Light was that I knew thy Will, as well as I knew that I did it. Therefore when I willed or will'd any Thing, I was very certain that it was no other Thing but myself that willed or will'd, and that there was the Cause of my doing it just upon the Point of perceiving it, as to what I did against my Will, that I suffer'd more than did it, and I jud

Giding thee to be just, I readily confessed : I was not unjustly afflicted.

But then again I argued, who made me ? is it not my God, who is not only good, but odness itself ? Whence therefore have I this ill to Evil, and Repugnance to Good, which is Occasion to that for which I may be justly with'd ? Who has put this in me, and engrafted in me this Plant of Bitterness, when all of this was made by my most sweet God ? If the evil will be the Author of it, whence then was the Devil ? But if he also by his perverse Will made a good Angel was made a Devil, whence then in him this evil Will, by which he was made a Devil, since the whole Angel was made by the Creator who is all good ? By such thoughts as these I was plunged back again stifled ; and yet I sunk not so low as that I of Error, where no one will confess to ; as to believe thee rather to suffer Evil, than Man to do it.

C H A P. IV.

being can be conceived better than God ; and therefore he is certainly incorruptible.

FOR I strove to find out all the rest in such Manner as I had already found that what incorruptible is better than that which is liable to Corruption ; for which Reason I confessed

telled thee, whatever thou wert,
ible. For never any Soul was a
able to conceive any Thing tha
thee the supreme and most excell
therefore that which is incorr
truly and most certainly prefer
is corruptible, as I also then pref
wert not incorruptible, my Thou
conceived something better
Therefore where I saw that th
is to be preferred to the corr
ought to have sought thee, and
take Notice, whence Evil co
say, whence Corruption itself o
thy Substance can by no Mean

2. For in no Way at all does
late our God; by no Will, by
by no unforeseen Accident, bec
and whatever he wills for hi
and he is that same Good. But
is not good: Neither art thou
Thing against thy Will; for
greater than thy Power; for if
thou would'st be greater than th
Will and Power of God is God
what can be unforeseen to thee
Things; and there is no Na
Being but because thou knowe
need saying so many Things to

which is God is not corruptible ;
 ere so, it would not be God.

C H A P. V.

*Quest after the Origin of Evil.
 in Christ and the Catholick Church
 us stronger.*

I sought from whence Evil could
 e ; and I sought evilly ; and I did
 vil that there was in this my Search.
 I before the Eyes of my Soul the
 tion, both as to the Things that we
 h as the Earth, and the Sea, and
 d the Stars, and the Trees, and all
 atures ; and also as to the Things
 not, as the Firmament of Heaven,
 Angels and spiritual Things thereof ;
 so, as if they had been Bodies, my
 appointed their severall Places: And
 her I framed one great Mass of thy
 istinguish'd by various Kinds of Bo-
 either were true Bodies indeed, or
 d feign'd to myself in Place of Spi-
 is Mass I imagined to be very great,
 ing to what it truly was, which I
 now ; but according to my Fancy,
 ended on all Sides, but yet finite.
 considered thee, O Lord, as en-
 on all Sides and penetrating this vast

Mass, but every Way infinite: were every where, and were on all less and infinite, and should have Sponge of great, but finite Magni Sponge would be in every Part boundless Sea: So I conceiv'd the ture to be full of the infinite Creature said, Behold God, and behold a that God hath created; and God most excellently and incomparably any of these Things; yet being created good Things; and behold compasses and fills all Things.

2. Where then is *Evil*, or from what Way has it stolen in hither? Root of it, and what is its Seed at all? Why then do we fear, that which is not? Or if we then surely this Fear itself is an Evil our Heart is pricked and tortured with and so much the greater is this Evil much the less Cause we have to that is not. Therefore either th

make these Things? Was there some Matter before that was bad, which he form'd and put in order, yet so as to leave something in it, which he did not convert to Good? But then why this? Was he not able to convert and change it all, so as to leave no Evil in it, he that is omnipotent? In fine, why would he make any Thing at all of it, and not rather by that same Omnipotence of his reduce it to nothing? Could it ever have a Being against his Will? Or if it was Eternal, why did he for infinite Ages suffer it to be in that Manner, and after so long a time chuse to make something of it?

3. Or if he now on a sudden would be doing something; he that was Omnipotent should rather have employ'd himself in abolishing that evil Matter, that he alone might be the whole, true, and supreme, and infinite Good. Or if it were not well for him that was Good, not to make something of Good, he might have quite taken away and annihilated that Matter which was Evil, and made another that was Good, out of which he might produce all Things, for he would not be Omnipotent, if he could not make something that was good without the help of a Matter which himself had not made. Such Things as these I turn'd over in my wretched Breast, loaded with perplexing Cares from the Fear of Death. And tho' I had not found

and out the Truth, yet the Faith of thy Christ our Lord and Saviour in the Catholick Church, was strongly fixed in my Heart; in many Things indeed as yet unform'd, and waiting beside the Rule of sound Doctrine, yet my Mind did not forsake it, yea rather it more and more imbibed it.

C H A P. VI.

He is convinced of the Vanity of Judiciary Astrology, pretending to foretell future Events from the Stars.

I Had also now cast away from me the lying Divinations, and the impious Dotages of the Astrologers. For this also may thy Mercies, O my God, from the Bottom of my Soul confess to thee. For it was thou, it was thou most certainly, that effectedst this. For what other couldst thou recall us from the Death of any Error, to the Life that never dies, and the Wisdom that enlightens our needy Minds, whilst itself needeth no Light; by which the whole World is order'd and govern'd, even to the flying Leaves of the Trees. It was thou that procuredst a remedy for my Obstinacy, by which I had before resisted both *Vendicianus*, an old Man of great Wit, and *Nebrius* a Youth of wonder-

was no such Art by which Men could
 Things to come ; but that their Con-
 s often chanced to hit upon the Matter ;
 at in many Things which they said were
 several Things which afterwards came
 ; not that they had a Foreknowledge of
 but that they stumbled upon them, by
 ng to say something.

Thou procuredst me therefore a Friend,
 as a curious Consulter of these Astrolo-
 tho' himself had no great Insight into that
 , who related to me something that he
 from his Father, which without reflecting
 served very much for the Overthrow of
 in Esteem of that Art. This Man there-
 by Name, *Firminus*, a Person liberally
 ted and eloquent, having consulted me, as
 imate Friend, concerning some Affairs of
 which his Worldly Hopes aspired, what I
 ht might be the Success according to his
ellations, as they call them ; I who began
 to be inclined to *Nebridius's* Opinion,
 it refuse to give my Conjecture according
 at occurred to my doubting Mind, but
 I told him, that I was now almost con-
 l, that those Things were ridiculous and
 Upon which he proceeded to tell me how
 ther had been a most curious Searcher into
 Books, and had a Friend no less attached
m than himself ; who joining in the same
 Studies

12
3
TIONS OF THE HEAVENS at that time,
they might take as it were some
of that Art. And he said, he had
his Father, that when his Mother
Child of the same *Firminus*, a certa
vant of his Friend's was also big
which could not but be observed by
who was so solicitous to examine
puppying of his Bitches. And so
that as they most exactly counted,
Days, Hours, and Minutes of his
other of his Servant's being brou
both were deliver'd at the same
that they were forced to set down t
culations of the Stars to a Minute
his Son, the other for his Servant :
as the Women fell in labour they

in this World, increased in Wealth, increased in Dignities ; but the Servant : Yoke of his Condition no way eased in his servile State, as he told me, well knew him.

When I heard this, and believ'd it, as concerning such a Man, all my former Reluctance now quite overcome. And first, I did to disingage *Firminus* himself from the Truth, telling him, that from the Inspection of his Constellations, if in them I were the Truth, I must find that his Place of the first Rank, his Family noble where they lived, his Birth and Education honourable, and his Studies ingenuous : towards the Servant should consult me the same Constellations, which were ; to tell him the Truth also, I must find them a most abject Family, a servile and all other Things far differing opposite to the former. So that from the Inspection of the Stars, I must gather two opposite Fortunes to tell the Truth ? Or if I read therein the same Fortune, I must find it as false. And hence I gather'd for what was spoken true from the Inspection of such Constellations, was by Art ; and what was spoken false from any Unskillfulness in the Inspection, was the Error of the Guess.

4. Having

an Untruth ; I relected on thos
Twins, who commonly come
the World one after the other,
Interval of Time (whatever Effect
it may have in Nature) cannot
human Observation, or express
position of any Figure, out of v
loger is to make his Prognostica
dictions therefore either cannot
perusing the same Figure, he
same Things (for Example of .
to whom the same Things did
if true, he must not say the san
their Horoscope be the same
must be by Chance, and not t
speaketh Truth. For thou, O
iust Ruler of the Universe. x

let him not say it, for he is

H A P. XII.

Texted about the Origin of Evil.

hadst therefore now freed me
 of those Bonds ; and I was still seek-
 ing for Evil, and could find no
 rest for it. Yet thou didst not
 any of those Waves of my
 Faith carried away from that Faith
 ev'd both thy Being, and that
 was immutable, and that thou
 were over us, and that there was a
 come ; and that in Christ thy
 , and in the holy Scriptures,
 authority of the Catholick Church
 us, thou hadst appointed a Way
 tion, in order to that Life which
 after this Death. These Points
 safe, and strongly settled in my
 I anxiously whence Evil could
 how did my Heart then suffer in
 What Groans did it send forth,
 and thy Ears were there, and I
 and when in Silence I earnestly
 yet Anguish of my Soul was a
 Mercy.

N

2. Thou

2. Thou knowedst what I thought not any Man. For how small which pass'd from my Heart and so to the Ears of my most in Not the whole Tumult of my S pressing of which neither my Tongue was sufficient. But all thee, which I *roared out from my Heart*, Ps. 37. And my *D* thee ; and the *Light of my Eyes* me. For it was within, and And it was not in Place, and I upon Things contain'd in Place there no Place for my Rest : Things receive me so, that I *enough*, and *it is well* ; nor did turn thither where it might be *enough* For I was superior to rior to thee ; and thou wast the thy Subject : And thou hast me the Things which thou hast me.

3. And this was the right To the middle Region of my We should remain according to t serving thee, should have the C Bo But when I proudly thee, and ran against my Lo with the Shield of a stiff Ne lowest of Things got above .

and I could take neither Ease nor
These Bodies offer'd themselves in
all Sides to my Eyes, and their
my Thoughts ; these way-laid me
my Return to thee, as if they had
her art thou going so unworthy and
ou art ? And these had grown from
d, *because thou hast humbled the Proud*
that is wounded, Ps. 88. and by the
f my Pride I was separated from thee;
ace that was swell'd exceedingly shut
es.

C H A P. VIII.

*acknowledges the Mercy of God which came
in to his Succour.*

ou, O Lord, remainest for ever, and
st for ever angry with us ; for thou
ompassion upon this Dirt and Ashes ;
n'd good in thy Sight to reform my
es ; and with secret Goads thou didst
, that I might be uneasy, until thou
more inward Sight clearly discovered
d my Swelling [of Pride] abated
ret Touch of thy Healing Hand ; and
of my Soul, which was troubled and
by the Help of the sharp Eye-salve
ward Pains, advanced daily towards a

C H A P

He lights upon some Books of Philosophers, in which he finds concerning the Divinity of God, but nothing of the Humiliation.

I. **A**ND first to shew *the Proud and give* *ble,* and how great a *M* that the Way of Humilit to Men, by thy *Word's* dwelling amongst Men: by the Means of a Man that up with the Conceit of his Books of the *Platonicks*, translated out of *Greek* into *Lat* read not indeed in the same very same Thing, and the great Variety of Reasoning was the *Word*, and *the Word was God.* *I Beginning with God.* *All him, and without him was that was made.* *In him was the Light of Men.* *in Darknes,* and the *Dar not,* St. John I. And that it bear *Testimony* of the

bt, but the Word of God is it. For the true Light, that enlighteneth every thing into the World. And that he was World, and the World was made by him, World knew him not. But that he came to his own, and his own received him not; many as received him, to them he gave power to become the Sons of God, believing in him; I did not find there.

Again, I read there that God the Word was not of Flesh, not of Blood, not of the Man, neither of the Will of the Flesh, God. But that this Word was made and dwelt among us, I did not read there. I discovered in those Books, and that frequently repeated, and divers Ways expressed, the Son is in the Form of the Father, and yet no Robbery to be equal with God, Philosophically because he naturally is the same Thing. I read, that he emptied himself, taking the Form of a Servant, being made in the Likeness of God, and found in Fashion as a Man; and that he himself, becoming obedient unto Death, even the Death of the Cross. Wherefore God hath exalted him from the Dead, and given him a Name, which is above every Name; that at the Name of Jesus every Knee should bow, of things in Heaven, and Things on Earth, and in Hell, and every Tongue should confess,

tion of his self-indulging whored
ed, that they may be wise, is to
But that according to Time be die.
Rom. 5. And *that thou didst not*
Son, but gavest him up for us as
not to be found there. For *t.*
these Things from the Wise, a
them to little ones; that they
him that laboured and were b
and that he might refresh them b
and humble of Heart, St. Matt
Meek he guideth in Judgment,
he teacheth his Ways, seeing our
our Labour, and forgiving all ou
But they who are raised up on
upon the Buskins of more lofty
not hear him when he favs. *Lea*

refore I there also read *the Glory of
 bleness changed into Idols, and Vari-
 into the Likeness of a corruptible
 birds, and of four-footed Beasts, and*
 Rom. i. *Egyptian Food, by which*
 light of first-born for thy first-born
 [*Israelites*] honour'd the Head of a
 of thee, turning back with their
 Egypt, and bowing down their Souls
 thy Image, before the Image of a
 eth Grass. These Things I found in
 but did not feed upon them. For
 eas'd, O Lord, to take away the
 being the younger from *Jacob,*
might serve the younger; and thou
Gentiles into thy Inheritance.
 came to thee from the *Gentiles,*
 it upon the Gold [*i. e. the Good*
hose Books] which thou wast plea-
 t that thy People should carry away
 for it was thine where-ever it was.
 I say to the *Athenians* by thy
 17. *That in thee we live, and*
ve our Being; as some of their own
riters] *bad said:* And from thence
 those Books. And I did not re-

CHAP. X.

*He now more clearly discovers divinity
and that God is incorporeal*

1. **A**ND being there admonish'd myself, I enter'd into my I being my Guide; and I was able thou wast my Helper. I enter'd saw with the Eye of my Soul, such above that same Eye of my Soul Mind, the unchangeable Light is not this common Light which is Flesh, nor any greater in the same this should be much more clear and with its Greatness fill the whole it was no such a Light as this, but rather Thing, very different from all. Neither was it in such manner above as Oil is above Water, or Heaven Earth; but it was superior, because and I inferior because I was made that knoweth the Truth knoweth and he that knoweth it knoweth it is Charity that knoweth it.

2. O eternal Truth, and true lovely Eternity. Thou art my Guide Day and Night. And when to know thee, thou liftedst me up,

that I was not yet one that could see it. And thou didst strike back the Weakness to my Sight, shining upon me with an excessive Brightness, and I trembled all over with Love and Fear, and I found that I was at a vast Distance from thee in the Land of Unlikeness, as if I heard thy Voice from on high, "I am the Meat of those that are grown up; grow thou up and thou shalt feed upon me, neither shalt thou convert me into thee, like thy corporeal Food; but thou shalt be changed into me." And I knew that it was *by reason of Iniquity that thou hast corrected Man, and hast made my Soul to consume like a Spider*, Psalm 38.

3. And I said, is the *Truth* then nothing, because it is not spread by Extension thro' any Spaces of Place finite or infinite? And thou triedst out to me from afar off, Yes surely, *I who am*, Exod. 3. And I heard this after the Manner of the hearing of the Heart; and there was no room left for doubt. And I could with more Ease call in Question my own being alive, than the Being of the *Truth*, which is clearly seen, *being understood by the Things that are made*, Rom. 1.

C H A P. XI.

That created Things may be said to have a Being, and in another none.

I. **A**ND I look'd into the rest that are below thee ; and I neither altogether had a Being, nor had no Being. That they had a Being, because they are from thee ; and I had no Being, because they are not without thee. For that truly is, which unchangeably remains in God. But 'tis good for me to adhere to God, who remains in himself. For if I remain not in him, neither am I myself : But he remaining in himself, he creates all things in himself, Wisdom. 7. And thou art my God, for thou standest not in need of anything. Psalm 15.

C H A P. XII.

That all Natures, even the corruptible, are good, though not the supreme Good.

I. **A**ND it became clear to me, that all Things also are good which are not subject to Corruption, which indeed could not be corrupted if they were the supreme Good. For they could not again be liable to Corruption if they were good ; for if they were the supreme

ould be incorruptible ; and if they were not good at all, there would be nothing in them to be corrupted. For Corruption doth some Hurt to Things, which it would not do if it did not diminish some Good in them. Either therefore Corruption hurteth them not at all, which cannot be said ; or (which indeed is most certain) all those things that corrupt are deprived of some Good. But if they are deprived of all Good, they will no longer be at all ; for if they have a Being still, and cannot now be corrupted, they will be better than they were, because they will subsist incorruptibly. And what can be more monstrously absurd than to say that Things become better when they have lost all that was good in them. Therefore if they be deprived of all Good, they will be nothing at all. Therefore as long as they have a Being they are good. Therefore all Things that have a Being are good : And that *Evil*, the Origin of which I had been so long seeking for, is no Substance. For if it were a Substance it would be good ; for it would either be an incorruptible Substance, a great Good indeed ; or it would be a corruptible Substance, which if it were not good could not be corrupted. Thus I saw and it was most manifest to me, that thou hast made all Things good ; and that there are no Substances at all which thou didst not make. And because thou hast not made all Things
equa

equal therefore all Things taken severally are good, and *all Things together are very good*, because thou our God hast made all Things very good, Gen. 1.

C H A P. XIII.

That there is nothing in the Creation absolutely evil.

1. **A**ND to thee there is not any Evil at all; and as there is none to thee, so neither is there any to thy *whole Creation*; because there is not any Thing without thee, that can break in and corrupt the Order thou hast establish'd in it. But in the Parts thereof there are some Things, which because they are inconvenient to some other Things, are esteem'd *Evil*; and yet these same are convenient to other Things, and consequently good, and in themselves are good. And all these Things, which are not convenient to one another, are most proper and convenient to this lower Part of Nature which we call the *Earth*, which has its Heaven around it, cloudy indeed and stormy, yet proper for it.

2. And far be it from me to say that I wish these Things were not; for although, if I should see these Things alone, I should wish for Things better, yet were there no other Things I still ought to praise thee for these. Because *from the Earth* shew forth thy Praise the Dragons and

*Deeps ; Fire, Hail, Snow, Ice, and the Winds which fulfil thy Word : The Moun-
d all the Hills : Fruit-bearing Trees and
ars : Beasts and all Cattle, creeping
and flying Fowls : The Kings of the
and all People, Princes and all Judges
Earth : Young Men and Virgins, old Men
be younger, let them all praise thy Name,*

148. *But as from the Heavens also thy
are publish'd, Let all the Angels praise
r God on high, and all thy Powers, the
d Moon, all the Stars and Light, the
s of Heavens, and the Waters that are
be Heavens, let them praise thy Name,*

148. I now could not wish for any bet-
ings, when I thought of all together ;
hough by a sound Judgment I look'd upon
igher Things as better than these below,
as no less convinced that both together
etter than the higher alone.

C H A P. XIV.

*sound Reason not one of the Works of God
can appear otherwise than good.*

WHERE is no Soundness in them who
are displeased with any Thing of thy
on, as in me there was none, when many
s displeas'd me which thou hadst made.
*because my Soul did not dare to be dis-
pleased*

self a God extended through infinite
all Places, and took him for thee,
placed in her Heart, and again was
Temple of an Idol of her own making
in thy Sight. But after thou
applied thy Cure to my Head, when
not, and hadst shut my Eyes *that I*
see Vanity, Psalm 118. I got out
little, and my Frenzy was removed
waken'd to behold thee, and I saw
in quite another manner, and thou
not drawn from the Flesh.

C H A P. XV.

*That all Things have their Being from
there is a Truth in all Things.*

much as they have a Being are *true* ;
alfity any thing else, but when that
 o be which is not. And I saw that
 are not only fuitable and agreeing to
 er Places, but also to their proper
 d that thou, who alone art eternal,
 gin to *work* after innumerable Spaces
 ere run out ; because no Spaces of
 er have pass'd or shall pass, either
 or come, but what are thy Work,
 t always the same.

C H A P. XVI.

*gs which are evil relatively to some
 ings have nevertheless their Good in
 and that Sin is no Substance, but the
 ty of our Free-will.*

I perceived and experienced that it
 no wonder that Bread which is a-
 a sound Palate was disagreeable to
 d ; and Light which is amiable to
 i was grievous to weak ones. And
 e itself displeases the Wicked, how
 e may a Viper or a Worm, which
 s thou hast created good, and be-
 ir Rank in these lower Parts of thy
 For which lower Regions Sinners
 also are so much the more fit by how
 more unlike they are to thee ; but f
 mu

much the more fit for the Regions above
 how much the more they become like to
 And I sought what this Evil of Sin was
 I found it not to be a Substance, but the
 verity of the Will turning away from
 O God, the sovereign Substance, to the
 of Things; casting forth what was in-
 ward to her, and swelling outwardly.

C H A P. XVII.

*That he began now to have a true Notion
 Divinity.*

AND I wonder'd that I now loved
 and not a Phantom instead of thee.
 I did not stand still to enjoy my God;
 was one while strongly drawn to thee
 Beauty, and then presently hurried away
 thee by my own Weight; and I fell down
 without Sighs amongst these Things below
 and this Weight was my carnal Custom.
 I lost not the Remembrance of thee,
 did I in the least doubt that there was one
 worthy to be adhered to, but I was not
 in that State in which I could adhere to
 For *the Body which is corrupted weigheth
 the Soul, and the earthly Dwelling presseth
 the Mind which museth on many things,* V
 And I was now most certain that *thy i
 Things from the Creation of the W*

*y discovered, being understood by the Things
are made, even thy eternal Power and God-*

Rom. 1.

For seeking whence it was that I approved
e Beauty of Bodies, whether heavenly or
ly ; and what was present to my Mind,
I made a right Judgment concerning chan-
le Things, and said, *this ought to be so; and
should not be so* : Seeking, I say, from what
is that I made this Judgment, when I so
ed, I had found that there was above my
geable Mind the unchangeable and true
nity of Truth. And I ascended as it were
eps from Bodies to the Soul, which is the
ciple of Sensation in the Body ; then to the
e inward Power thereof, to which the bo-
Senses bring in their Informations concern-
xternal Objects, as far as the Knowledge
least reacheth to ; and from thence again
e Reasoning Faculty, to which the Things
ived through the Avenues of the Senses are
rr'd, to be consider'd and judged of. Which
nal Faculty in me well perceiving itself
to be changeable, got up in the highest
ret of its Understanding, and abstracted its
ught from accustomed Objects, and with-
v from the Crowd of contradicting Phan-
s, that so it might find what that Light was
which it was enlightened, when without the
Doubt it cried out, that the unchangeable

is to be preferred before the changeable; (from whence also it had a Notion of something unchangeable, which if it had some Knowledge of, it could not so certainly have preferr'd it before that which is changeable) and so might come to that which is discerned only in the twinkling Glance of a trembling Sight. Then it was that I discerned in my Understanding thy invisible Things understood by the Things which are made: But I could not fix my Eye; and my Weakness being beat back, and relapsing to accustomed Objects, I carried nothing away with me, but only a Memory enamoured with thee, and longing after that which I had, as it were, smelt at, but was not yet able to feed upon.

C H A P. XVIII.

Our Lord Jesus Christ is the only Way to Salvation.

AND I sought for the Way by which I might acquire so much Strength as might enable me to enjoy thee; and I found not any, till I embraced the *Mediator of God and Men, the Man Christ Jesus*, 1. Tim. 2. who *is above all, God, blessed for ever*, Rom. 9. calling unto me and saying, St. John 14. *I am the Way, and the Truth, and the Life*; And mingling with our Flesh that Food which I was not strong enough to take: For the Word was made Flesh, St.

John 1. that thy Wisdom, by which thou created all Things might become Milk for Infancy. For I did not then as yet apprehend my Lord Jesus Christ as I ought, humbly embracing my humble Saviour; neither did I know the Lesson which he came to teach me his Weakness. For thy Word, the eternal Truth, which is super-eminent above the most eminent Parts of thy Creation, raiseth up to himself those that are subject to him: And in these lower Regions has made to himself an humble House of our Clay, by which he might set down from themselves such as would become his Subjects, and bring them over to himself, healing them of the Swelling of Pride, and purifying their Love: To the end they might not offer to go farther by Self-confidence, but rather become weak in their own Eyes, seeing before their Feet the Divinity made weak by the Participation of our Coat of Skin and being wearied might cast themselves down upon him, that so he arising might raise them up.

C H A P. XIX.

His Errors concerning Christ.

BUT I at that Time imagined quite another Thing, and esteemed my Lord Jesus Christ only as a Man of excellent Wisdom, and no way to be equalled; more particularly

ticularly, because being wonderfully born of a Virgin, he seem'd to have attained to that great Authority of Mastership, by the divine Care over us, to give us an Example of despising temporal Things for the obtaining a happy Immortality. But I could not in the least apprehend the Meaning of the Mystery of the *Word's being made Flesh*. Only I knew from what was written of his eating, drinking, sleeping, walking, rejoicing, grieving, discoursing, &c. that this *Flesh* was not so united to thy *Word*, as to be void of a human Soul and a Mind. And every one must know this, who knows that thy *Word* is unchangeable, as I then knew it, and without any Question believed it. For to move sometimes by the Will the Parts of the Body, at other Times not to move them; sometimes to be affected one Way, at other times another; sometimes by outward Signs to give out wise Sentences, at other times to be in Silence; are the Properties of the Mutability of the Soul and the Mind. Which if they had been untruly written of him, all the rest might in like Manner be untrue; neither would there remain in those Writings any Health of Faith for the Salvation of Mankind.

2. But as they are written, and written with Truth, I acknowledged in Christ the whole Man, and not only the Body of a Man, not *with the Body* a Soul without the Mind: But
th

Man I thought was to be preferr'd before others, not from being the Person of *Truth*; from a certain exceeding great Excellence is human Nature, and a more perfect Parturition of the Divine Wisdom. But *Alipius* gined, that the Catholicks believed God to be clothed with Flesh in such Manner, as not to acknowledge in Christ, besides the Godhead, human Flesh, any Soul or Mind of a Man: but because he was fully persuaded, that the things recorded of him could not be performed by a living and rational Creature, this made him more slack in embracing the Christianity. But afterwards finding, that this was condemn'd Error of the *Apollinarian* Heretics, he much congratulated with, and re-entertained the Catholick Belief. And for self, I own it was not till some time after, that I learnt to distinguish in the *Word's being made Flesh*, between the Error of *Photinus* and Catholick Truth. For the condemning of Heretics makes the Tenets of the Church and sound Doctrine more illustrious and better known. For *Heresies are to be, that they who are approved may be made manifest among the* *ak*, 1. Cor. 11.

C H A P. XX.

*The writings of the Platonick Philosophers
they informed him of many divine Truths.
Pride in him and not Humility.*

BUT then having read those Books
Platonicks, and being thereby instructed
to seek after an incorporeal Truth, I beheld
invisible Things, understood by the
which are made: And tho' struck back
Perception of that, which by Reason
Darkness of my Soul I could not more
contemplate. Being thus far assured that
art, and art Infinite, yet without any End
on of thyself, either through finite or
Space; and that thou art truly, who art
the very same, in no Part and by no
alterable or changeable; and that all
Things are from thee, by this one most
Argument, because they have a Being.
Things I was then assured of, and yet
weak to enjoy thee. And I talk'd vainly
that had Knowledge, whereas if I had
sought out the Way to thee, which is in
our Saviour, I should have been lost without
this Knowledge. For now I began to
mind to seem wise, full of my Punishment
I bewailed not my Misery, but was *puffed up*
with Science, 1. Cor. 8. But where was

ile that edifying Charity, rais'd upon the
undation of Humility, which is Christ Jesus?
when could those Books have taught me
? which Writings thou wast pleased, I be-
e, I should meet with, before I studied thy
iptures, that it might be imprinted in my
mory in what Manner I had been affected
them : And that when afterwards I had been
abled in thy Books, and my Wounds had
n dress'd by thy healing Hands, I might
l discern and distinguish the Difference be-
en proud Presumption and humble Confessi-
between those that saw the Place they were
go to, but did not see the Way to it, and
Way itself, that leadeth not only to the
ng, but to the inhabiting that blessed Coun-

For if I had first been instructed in thy
ed Books, and in the familiar Use of them,
I hadst become sweet to me, and I had af-
wards happened on those other Writings,
I might perhaps either have taken me off
n the Foundation of Piety ; or if I conti-
d steadfast in the wholesome Affections I had
ibed from thence, yet I might have thought
those other Books, if one had read them
e, might have produced the like Affec-
s.

AUGUSTINE'S
H A P. XL

*of to the reading the Holy Scrip-
by St. Paul's Epistles; and with*

... with great Eagerness of Mind
book myself to the venerable Stile
t, and above the rest to the Apo-
and those Scruples vanish'd where-
course had formerly seem'd to me to
itself, and not to agree with the
es of the Law and the Prophets.
it appear'd to me one uniform Piece
and pure Doctrine, and I learnt there-
rejoice with trembling. And I tried, and
d that whatever I had read of Truth in
other Books was here said also, but with
Recommendation of thy Grace; that
sees should not glory as if he had not receiv'd
only that which he sees, but also his ver-
g: For what bath he that he bath not receiv'd
Cor. 4. And that by thee, who art
he same, he must not only be admonish'd
he may see, but also heal'd, that he may
And that he who from afar off cannot
however walk in the Way by which
come to see and possess. Because
be delighted with the Law of Go-
the inward Man, yet what shall
other Law in his Members, what
Law of his

Law of Sin which is in his Members,
For thou art just, O Lord; but we
have sinned, and done wickedly, and behaved our-
selves unrighteously, Dan. 9. and thy Hand has fal-
 l'n upon us; and we have been justly de-
 served to that old Sinner the Governour of
 because he perswaded our Will to be-
 come to his Will, which stood not in thy

that now shall wretched man do? Who
 deliver him from the Body of this Death,
 and raise him through Jesus Christ our Lord?
 Whom thou hast begotten coeternal to
 thyself, created in the Beginning of thy Ways,
 whom the Prince of this World
 hath thought worthy of Death, and yet slew
 not, so the Hand writing was cancelled
 against us, Col. 2. Those other Books
 speak of this. Those Writings have
 countenance of this Piety, the Tears
 of the Virgin, thy Sacrifice a troubled Spirit,
 and humbled Heart, Ps. 50. Nothing
 of the People; nothing of the
 City, the Bride of the Lamb; nothing
 of the Spirit, nor of the Cup of
 Salvation. No one there sings, shall not
 be subject to the Lord, for from him
 is our Salvation? For he is my God and my Sa-
 vour, no more shall I be moved,
 because there hears him calling, Come
 O to

to me you that labour, *St. Mat. 11.* for they disdain to learn of him because he is meek and humble of Heart. For thou hast hidden these Things, from the Wise and Prudent, and hast revealed them to little ones. And 'tis one Thing from a woody Eminence to see at a distance the happy Country of Peace, and not to find any Way to it; and to make vain Effort towards it through Places unpassable; besieged on every Side and way-laid by fugitive Deserters, with their Prince the Lion and the Dragon. And 'tis another Thing to possess the Way that conducteth thither [*viz. the Humility of Jesus Christ*] safe guarded by the Care of our heavenly Emperor, where the Deserters of the celestial Militia presume not to rob; for they shun it as a Punishment. These Things by wonderful Ways were imprinted in my Soul, whilst I was reading the leaf of thy Apostles, *1. Cor. 15.* And I considered thy Works, and I was struck with Fear.

Augustine's Confessions.

B O O K VIII.

C H A P. I.

*He takes a Resolution to consult the holy Priest
Ambrosius about the future ordering of his
Life, remaining still passionately bent on Marriage.*

) My God, let me remember in thy Sight
with Thanksgiving, and confess thy
mercies upon me: Let my Bones be pierced
with thy Love, and let them say, O Lord, who
is like thee? Thou hast broken my Bonds in
mercy, I will sacrifice to thee the Sacrifice of
praise, *Psf.* 115. I will now relate in what
manner thou didst break them; and all that
I have said, hearing it shall say, Blessed be the
Father in Heaven and on Earth, great and won-
derful is his Name. Thy Words stuck fast in
my Breast, and thou didst encompass me on
every Side. Of thy Life eternal I was very
certain,

certain, tho' I had only seen it in a dark Manner, and as it were through a Glafs; however I had no Doubt at all of thy incorruptible Substance, from which all Substances have the Being; neither did I wish to be more certain thee, but to be better fixed in thee. But as my temporal Life all was unsettled, and my Heart was yet to be cleansed from the old Leaven; and the Way, which is our Saviour himself, pleased me, but I had not the Heart to venture as yet upon so strait a Path.

2. And thou didst put it into my Mind, that it seemed good to me to go to *Simplician* who appeared to me to be a good Servant thine, and thy Grace shone in him. And I had heard that from his Youth he had most devoutly served thee; and now he was grown old, and I thought that in so long a Time spent in thy Service, he must have experienced many Things, and learnt many Things; and so I was with him. Whereupon I had a Mind to lay open to him my Uneasinesses, that he should direct me what Course of Life was fittest for one so affected as I then was to walk in that Way. For I saw the Church full; and in some followed one Course of Life, and in some another. And I was displeased with the Business I followed in the World, and it was become very burthensome to me; my former Devotions not now inflaming me, as they were accus-

bear that heavy Servitude in Hopes of Honour and Riches. For now these Things did it yield me any Delight, in Comparison of thy rectness, and the Beauty of thy House with which I was in love. But my Passion to a Woman still kept fast hold of me: Neither did the world prohibit the Marriage, tho' he exhorted me to what was better, much wishing that Men were even as he himself was, *1 Cor. 7.*

3. But I that was weaker was for chusing easy State: And upon this one Account I was kept low in other Things, languishing and passing away with consumptive Cares, being forced to conform to those Things, which I was otherwise unwilling to suffer, for the Sake of conjugal Life, to which I had so strong an inclination. I had heard from the Mouth of Jesus, *St. Matt. 19.* that there were Eunuchs, who had made themselves Eunuchs for the Kingdom of Heaven. But then he said, He it can receive it, let him receive it.

4. Those Men are certainly all vain, who have not the Knowledge of God in them, and so cannot from these Things, which are seen abroad, find him out that is, *Wisd. 13.* But I was not now under that Vanity, but had got beyond it, and by the Testimony of thy whole Creation had found out thee our-Creator, and thy Word God with thee, and with thee and thy Holy Ghost one God, by which thou

createdst all Things. And thou
of wicked ones, who know
glorified him as God, nor g
and into this Kind also I ha
Right-hand, O God, receiv
me away from thence, and p
might recover. For thou
Behold Godliness is Wisdom
desire to seem wise: For t
they are wise, are become F
I had now found out that go
13, which was to be bough
I had; and I demurred upon

C H A P.

*Simplicianus relates the Story
of Victorinus the famous*

I. **T**O *Simplicianus* there
spiritual Father in re
to *Ambrose* then Bishop, ar
was loved by him. To his
Circuits and Windings of
when I told him that I

* He calls *Simplicianus* the f
Ambrose, in Respect to his Ba
cianus was sent from *Rome* by I
lan, to be an Instructor and Di
and he afterwards succeeds
rick. See *St. Augustine's R*

f the *Platonicks*, which had been transfused into *Latin* by *Victorinus*, formerly Professor of Rhetorick in *Rome*, who, as I had been a Christian; he congratulated with me, I lighted not on the Writings of other Authors full of Fallacies and Lies, according to the Elements of this World: But rather in which God and his Word were by me insinuated. And then to exhort me to the Humility of Christ, which is hidden from the wise and revealed to little ones, he took occasion to speak of this same *Victorinus*, with whom when he lived at *Rome*, he was intimate-ly acquainted, and told me something of him, which will not pass over in Silence, because of this great Matter of Praise and Glory to be confessed to

He related therefore how this most learned Man, and most expert in all the liberal Arts, who had read and examin'd and examined so many of the Works of the Philosophers who had taught so many noble Senators, and for a Monument of his Eminency in his City, had deserved and obtain'd an Honour prized by the Citizens of this World, having his Statue set up in the *Roman* Forum, having been to that Age a Worshipper of the Gods, and a Partaker of their sacrilegious Feasts, almost all the Nobility of *Rome* was

at that time, and the People
monstrous Race of all King-
barking *Anubis*, who had
Arms against *Neptune*, and
va, so that *Rome* then wore
which she had formerly conq-
for so many Years defended
all his Eloquence; he relate
Manner this old Man, after al-
ed to become a Child of thy
fant at thy Font, submitting
Yoke of thy Humility, and
the Reproach of the Cross.

3. O Lord, Lord, who bow-
and didst come down, who
Mountains, and they smoaked,
what Ways didst thou insinuate
Breast? He read, as *Simplicianus*
ly Scripture, and he most dilige-
and examined the Christian Wri-
said to *Simplicianus*, not publickly
as to a Friend, Know that I am no
who answered, I will not believe
you as one of us, till I see you in
Christ: And he jested at him, sa-
Walls then make People Christi-
would be often saying, That now he
tian; and *Simplicianus* as often wo-
ing the same Reply; to which he al-
ed the Jest of the Walls. For

g his Friends [the *Roman* Senators]
l Worshippers of Devils, from the
f whose *Babylonish* Dignity, as from
of *Libanus*, which the Lord had not
in Pieces, he apprehended great
Malice would fall upon him.

fter that, by much reading and me-
e gain'd Strength, and began to fear
d by Christ before the holy Angels,
raid to confess him before Men, and
himself guilty of a great Crime in
ned of the Sacrament of the Hu-
y Word, whereas he had not been
the sacrilegious Rites of proud De-
ich he had been a Partaker, imitat-
their Pride; he flung off that Shame
and was ashamed not to follow
id all on a sudden and unexpectedly
implicianus, as he told me, Let us
Church, I will be made a Christian.
ing transported with Joy, accompa-
hither. Where when he had been
the first Instructions, he not long
n his Name, that he might be rege-
Baptism ; to the Admiration of *Rome*
y of the Church. The Proud saw
ngry, they gnashed their Teeth and
, *Pf.* 111. But as for thy Servant,
God was his Hope, and he regarded
and lying Follies, *Pf.* 39.

that were there were desirous to take him into their Hearts : There they placed him by Love and Joy : These were the Hands with which they embraced him.

C H A P. III.

Why there is more Joy for Men that are converted than if they had always professed the true Faith ?

GOOD God ? how comes it to pass in Man, that he rejoiceth more for the safety of a Soul that was despaired of, or that is delivered out of a greater Danger, than if he had always had Hopes, or if the Danger had been less ? For thou also, our most merciful Father, rejoicest more over one Penitent than over ninety-nine Justs, who need no Penance, *St. Luke 15*. And it is with great Delight we hear it, as often as we hear in thy Word, with how much Joy the Shepherd brought home on his Shoulders the Sheep that was gone astray ; and with what Congratulations of the Neighbours thy Great was brought back into thy Treasures by the Woman that found it : And the Gladness of the Solemnity of thy House forceth Tears from us, when it is read in thy Family concerning thy younger Son, that he had been dead and was returned to Life, that he had been lost and was found. For thou rejoicest

she is more pleased with the Things when they are found or restored, than had always enjoy'd them ? For many bear Witness to this, and all Places Testimonies that cry out, it is so.

peror after a Victory returns in Trium-
ph would never have gain'd the Victory
not fought ; and the greater Danger
in the Fight, the greater is the]
Triumph. A Tempest at Sea tosses
and threatens Shipwreck ; all grow
the Apprehensions of approaching D
Heavens and Sea become serene and
their Joy is now as excessive as their
before. A dear Friend falls sick, and
indicates a Danger ; all that wish his
God in Mind with him : He recovers

he Pleasure of eating and drinking
 en found, when the Uneasiness of
 Thirst has gone before; and Drunk-
 t Things on purpose that they may
 find more Pleasure in allaying by
 it painful Heat which they have pro-
 and it is usually so ordered that some
 pass; between the Promise of Mar-
 ne Wedding, lest the Husband should
 value for his Spouse when given him,
 had not first longed for whilst she was
 This is always found even in filthy
 Delights; this same holds good in
 are lawful and allowed; this is to
 with in the most pure Honesty of
 ; this same is seen in him, who had
 and was returned to Life, had been
 as found: Every where greater Un-
 followed by greater Joy.
 is this, O Lord my God, that where-
 to thyself thy own eternal Joy, and
 : are about thee always rejoice in
 is this, I say, that this inferior Part
 reation thus alternatively ebbs and
 Pains and Pleasures? Is it that this
 asure of their Being, and what thou
 ed them, when from the highest Hea-
 lowest Parts of the Earth, from the
 to the End of Time, from the An-
 Worm, from the first Motion to the
 P last.

last, all the Sorts of thy good Things
thy just Works were order'd by the
proper Places, and acted in their proper
Ah! how high art thou in the highest
how deep art thou in the deepest
Things? And thou departest not
yet we hardly return to thee.

C H A P. IV.

*Why there is more Joy in the Conversion
more eminent or noble.*

1. **A**CT, O Lord, and do still
call us back; enflame us and
breathe forth thy Fragrancy and be
to us: Oh! let us now love and run
Are there not many that return to the
deeper Hell of Blindness, than *Vipers*
they approach to thee and are illumin-
ceiving thy Light, which whosoever
receive from thee the Power to become
Yet if they are less known among
even those who know them rejoice less
For when we rejoice with many
each one is greater, because we take
and are enflamed by one another
those Converts that are known to
greater Influence upon many in our
Salvation, and give an Example that
follow; and therefore even they

m, rejoice the more, because they
t for them alone, but for many. O-
ar be it from us that in thy House the
f the Rich should be accepted before
, or the Noble before the Ignoble ;
er Thou hast chosen the weak Things
orld to confound the strong, and hast
e ignoble Things of this World, and
mptible Things, and the Things that
s the Things that are; that thou mightst
ought the Things that are, 1 *Cor.* 15.
this same least of thine Apostles, by
ongue thou didst publish these Words,
Proconsul *Paul* having his Pride over-
s by his Arms brought under the gen-
of thy Christ, and became a Subject
eat King ; he himself, as a Monument
at a Victory, from his former Name
se to be called *Paul*. For the Ene-
uch more conquered in one whom he
ngly possesseth, and by whom he pos-
ore : Now he hath a stronger Hold of
id from the Title of their Nobility,
em he possesseth many others upon ac-
their Authority. By how much there-
orinus's Breast was the more esteem'd,
e Devil had so long held as an impreg-
rt ; and *Victorinus's* Tongue, with
s with a great and sharp Weapon, he
l many ; so much the greater ought

to be the Joy of thy Children, for that our King had bound the strong Man, *St. Matt. 12.* and for that they now saw his Vessels taken away and cleansed, and made fit for thy Honour, and serviceable to the Lord for every good Work, *2. Tim. 2.*

C H A P. V.

The Story of Victorinus produces in him a Desire of imitating his Conversion ; but he is kept back by the Force of his evil Habits.

1. **B**UT when thy Servant *Simplicianus* had related these Things to me concerning *Victorinus*, I was enamored with a Desire to imitate him : For which End also he had related them. But when he added moreover that the Days of the Emperor *Julian*, a Law was enacted by which the Christians were prohibited to teach the Sciences or Oratory, in Consequence of which Law *Victorinus* chose rather to quit his School of Rhetorick, than thy Will which makes the 'Tongues of Infants eloquent. I did not so much admire his Fortitude as his Felicity, because by this Means he had Opportunity of employing himself wholly in thy Service. Which was the Thing he sighed after and longed for ; but was he bound, not with any other Irons, but with an iron Will. The Enemy held my Will

made a Chain, with which he had
e fast. For from a perverse Will pro-
lust or strong Desire, and the serving
It produced Custom and Custom not
became [a moral] Necessity ; with


with certain Links fasten'd one to a-
for which Reason I call'd it a Chain)
pt close shackled by this cruel Slavery.

new Will which I began to have to
be freely, and to enjoy thee, O God,
sure Delight; was not yet strong enough
come the former, which had been
en'd by long Continuance : So these
ills of mine, the one old, the other
: one carnal, the other spiritual, were
nflit with one another, and by their
and divided my Soul.

hus I understood by experiencing it in
what I had read : How the Flesh lust-
nst the Spirit, and the Spirit against
sh, *Gal.* 5. And it was I in them
it more I in that which I approved of
lf, than in that which I disapproved of:
his it was now more not I, because in

Part I rather suffer'd it against my
han acted it willingly. But yet the
which warr'd against me, was contra-
y own Fault ; and it was willingly that
where now I wish'd I had never come.

o can deny but that it is right that so



tered, and refused to fight under
being as much afraid of being dit
all Impediments, as I ought to h
being entangled in them. The
World, as it happens in Sleep, :
me down ; and the Thoughts b
ditated to arise to thee, were but i
gling of such as would awake, wh
are still overcome with Drowfi
back into their former Slumber.
is no Man that would always fl
one's sound Judgment prefers be
yet many times a Man delays t
his Sleep, when a heavy Lazine
Limbs, and more willingly ent
his Reason tells him it is wrong,

from the Dead, and Christ will enlighten
Eph. 5. And when on every Side thou
 st me, that thou didst speak the Truth;
 nothing, I say, at all to reply, being now
 sed by the Truth, but some lazy and
 Words, presently, by and by, stay a
 out this, presently did not come presently,
 is stay a little, ran out to a long time.
 I did I delight in thy Law according to
 ward Man, when another Law in my
 ers resisted that Law of my Mind, and
 captive to the Law of Sin, which was in
 embers, *Rom. 7.* For the Law of Sin

Violence of Custom, with which the
 is dragg'd along, and held against its Will,
 its own Desert, because it willingly fell
 Who then should deliver me, wretched
 as I was, from the Body of this Death, but
 Grace, through Jesus Christ our Lord,
 7.

C H A P. VI.

*visited by Pontitianus, a Courtier, who relates
 him the Life of St. Anthony; and how two
 his Fellow-courtiers, upon the reading thereof,
 renounced the World.*

AND now I will declare and confess to
 thy Name, O Lord, my Helper and
 redeemer, in what manner thou didst dis-



would permit under the Load of
groan'd. *Alipius* was with me,
cation from his Law-employment
now after the third Term [or Se
expecting to whom he might again
fels, as I also sold Eloquence and
of Pleading, as far as it can be
by teaching. As for *Nebridius*,
scended to the Importunity of
to teach under *Verecundus*, a Citi
marian of Milan, a most intimate
all, who much wanted a faithful
earnestly begg'd, and by the Li
ship required, that it might be
Number. It was no Desire of
Nebridius to that Employment,
ing would have entitl'd him to a

Hours as he could at leisure to meditate
or hear something concerning Wis-

happen'd therefore upon a certain Day,
Lebridius was absent, I know not upon
occasion, there came to our House to me
Julius, Pontitianus, a Country-man of
asmuch as he was an *African*, who had
valuable Employment in the Emperor's

I know not what his Business was ;
sat down to talk together : And it
that he took notice of a Book that was
on a Billiard-table which stood before us,
took it up and open'd it, and found it
the Epistles of *St. Paul* ; contrary to his
expectation indeed, for he imagined it to be
the Books belonging to my Profession,
was now so uneasy to me. Whereupon

and looking upon me in a Way of
admiration, he expressed his Wonder, that
I had those and only those Writings before
me as if he was a Christian and one of the
Apostles, and often prostrated himself before
the Lord in Church by frequent and long
and Prayers. To whom, when I had read
that those Writings were now my chief
treasure, he began a Discourse concerning *An-*
Solitary of Egypt, whose Name was ex-
tremely illustrious amongst thy Servants, but
whose Hour unknown to us : Which he per-

ceiving, staid the longer upon that Subject, informing us of the Life of so great a Man, and wondering that we had heard nothing of him.

3. We were astonished to hear of thy Miracles so very well attested, done so lately, and almost in our own Days, in the true Faith and the Catholick Church: And indeed all of us wondered, we that they were so great, and that they were unknown to us. Thence I turned his Discourse to the Societies of Monasteries, and their manner of Life yielding a sweet Odour to thee, and the fruitful Breasts of those barren Desarts, of all which we had heard nothing. And there was at *Milan*, without the Walls of the City, a Monastery full of good Brothers, under the Care of *Ambrose*, and I knew it not. He went on further in his Discourse, and we in Silence were attentive to him, and he related to us how upon a certain Time when the Court was at *Triers*, and the Emperor one Afternoon was entertained with the Sports of the *Circus*, he and three others of his Companions went out a walking among the Gardens near the Walls of the City; and thus as it happen'd going two and two together, with him took one Way, and the other another. And that these two, as they were wandering about, lighted upon a certain Cottage where some Servants of thine dwelt, *Poor Spirit, of whom is the Kingdom of Heaven*

tt. 5. And there they found a Book in which
written the Life of *Antony*.

þ This Life one of them began to read,
to admire, and to be inflamed with it ; and
e was reading, to think of embracing the
e kind of Life, and quitting his worldly
ice, to become thy Servant. For he was
: of those whom they call [*Agentes in rebus*]
ents in the Emperor's Affairs. Then sud-
dly fill'd with a holy Love, and a sober
ame, and angry at himself, he cast his Eyes
on his Friend, and said to him : " Tell me, I
y thee, with all these Pains we take in the
orld, whither would our Ambition aspire to ?
hat do we seek ? What is it we propose to
r selves in this Employment ? Can we have
y greater Hopes in the Court than to arrive
be Friends and Favourites of the Emperor ?
d there, what is there, that is not brittle
d full of Dangers ? And through how many
angers must we ascend to this greater Dan-
r ? And how long will this last ? But the
iend and Favourite of God, if I please, I may
come now presently and so for ever."

5. He said this, and labouring in Travail of
new Life, returned his Eyes to the Pages
d read, and was changed within, where thou
vest ; and his Mind was stripped of the
'orld, as soon appear'd. For whilst he was
ding and rolling to and fro the Waves of
h

his Heart, he cast out some Sighs and Groans, and at last concluded and resolved upon better Things, and now wholly thine, he said to his Friend: "I have now intirely bid adieu to that former Hope of ours, and am fully resolved upon serving God: And to begin from this Hour, in this Place. If thou art not willing to do the same, at least don't offer to oppose my Resolution." The other replied, that he would stick by him as a Companion to serve so great a Master, and for so great Pay. And thus being now both thine, they laid out proper Charges for building that Tower, *St. Luke* 14, by leaving all and following thee.

6. By this Time *Pontitianus* and the other that walked with him through other Parts of the Garden, seeking after them came to the same Place, and having found them, minded them of returning home, because the Day was far spent. But they acquainting them with their Purpose and Determination, and in what Manner they had taken this Resolution, and were confirm'd in it, requested of them, that if they pleased not to join with them, they would give them no Disturbance: Whereupon they being nothing altered from what they were before, bewail'd themselves nevertheless, as he said, and piously congratulated with them, and recommended themselves to their Prayers; and so with a Heart weigh'd downwards towards the
Earth

turned to the Palace, whilst the other
th a Heart elevated to Heaven, con-
i that Cottage. And both of them
ing Ladies to whom they were con-
, who as soon as they heard these
, consecrated in like Manner their Vir-
to thee. These Things *Pontitianus* re-
us.

C H A P. VII.

*Operation that Pontitianus's Discourse had
upon him.*

BUT thou, O Lord, whilst he was
speaking, didst turn me upon myself,
didst take me from behind my own Back,
ere I had placed me, whilst I had no
nd to take Notice of myself, and didst set
before my Face, that I might see how
y I was, and how deformed, and filthy,
all full of Spots and Ulcers. And I saw
I abhorred myself; and there was no Way
me to fly from myself. And if I endea-
ired to turn away my Sight from mysel
was going on with his Narration, and the
ughtest me back again, and didst set r
ore my Eyes, that I might discover r
quity and hate it. I knew it indeed, I
issembled it, and winked at it, and for
But now the more ardently I loved

Persons, of whom I heard these saving Resolutions, by which they had given themselves up without Reserve to be cured by thee; the more bitterly I hated myself when compared with them. For many Years had passed with me (I think about twelve Years) since I had been stirred up in the nineteenth Year of my Age, upon reading *Cicero's Hortensius*, to the Study of Wisdom; and all this Time I had delay'd, by despising worldly Felicity, to apply myself wholly to search after it; the very Search after which, and not the finding it only, was to be preferred to the finding of all the Treasures and Kingdoms of the World, and all the Pleasures of the Body, however freely and abundantly they might be enjoyed.

2. But I, when I was a Youth, miserable Wretch as I was, yea very miserable, in the first Dawning of that Age, had begg'd of thee for Chastity, and said, Give me Chastity and Continency, but not yet a while. For I was afraid lest thou shouldst hear me too soon, and presently heal me of the Disease of Concupiscence, which I rather wished to have satiated than extinguished. And I had gone through wicked Ways in a sacrilegious Superstition [the *Manichæan* Heresy] not as being fully assured in it, but as preferring it to other Things which I did not enquire into as a religious Seeker, but impugned as an Enemy.

And

I imagined that therefore I deferred from Day to Day to follow thee alone, de-
 ing all worldly Hopes, because as yet there
 eared not to me any certain Truth, to
 ch I might steer my Course. And now
 the Day come, in which I was laid naked
 re my own Eyes, and thus my Conscience
 in to reproach me. “Where art thou,
 Tongue? Thou wast used to say, that thou
 ouldst not cast off the Load of Vanity,
 or Truth as yet uncertain. Lo now it is
 ertain, and yet this Load oppresseth thee
 ill. Whilst others disengaging their Shoul-
 ers from the Burthen, take Wing and fly
 pwards, who have neither been so worn
 it as thou hast been in the Search of Truth;
 or have spent ten Years and more in the
 tudy of it.”

Thus was I inwardly corroded, and ex-
 ely confounded with an horrible Shame,
 the while *Pontitianus* was relating these
 ngs: Who having ended his Discourse,
 finished his Business for which he came,
 t his Way. And I being turned now up-
 nyself, what did I not say against myself?
 h what Lashes of Words and Sentences
 I not endeavour to whip on my Soul, that
 ight follow me, desiring now to go after
 :? And it still hung back and refused,
 not able to make any Excuse. All its
 Pretext

Pretexts were now spent and co-
there only remained a dumb Fear
hension, dreading no less than Dea-
strained from that Course of Custo-
it was wasted to Death.

C H A P. VIII.

*In the Anguish of his Soul he retires
den, Alipius following him*

I. **T**HEN in this great Confl-
ward House, in which I was
ed with my Soul, in our private
Heart, troubled as well in Coun-
Mind, I set upon *Alipius* and cry o-
“ is this we suffer? What is th-
“ been hearing? The unlearned :
“ Heaven by Force, and we v-
“ Learning, cowardly and heartl-
“ we still wallow in Flesh and
“ we ashamed to follow them
“ have got the Start of us and are
“ us? And ought we not to be r-
“ if we do not so much as follo-
I know not what Words, to this I
the Tumult of my Mind hurried m-
him, who stood silent, beholding
stonishment. For I spoke not as
besides, my Forehead, my Cheek
my Colour, the Accent of my

more the State of my Mind, than the words which I uttered.

There was a little Garden belonging to our Lodging, which we made Use of, as we did of the whole House; for our Friend Master of the House dwelt not therein. When this Tumult of my Breast carried

me where none might interrupt the hot Con-
fession, in which I was engaged with myself,
I thought it might conclude in that Issue, which
I already knewest, but not I. For I was
not only wholesomely raging at myself, and
striving in order to a new Life; well knowing
the Evil I then was, but not knowing what
I should do within a little while I was to be. I

retired away therefore into the Garden. *Ali-*

He followed close after me: For I counted
myself less private for his being there, nor
would he leave me alone, seeing me in this
emotion. We sat down as remote as might
be from the Houses. And I groaned in Spirit,

crying at myself, with a most violent Indigna-
tion, because I did not yet enter upon that Co-
venant and League with thee, my God, which
my Bones cried out, that I ought to enter
into, and extolled it to me to the very Heavens.
Neither did I stand in Need either of
Horses, or Coaches, or of Feet to go thither;
not even so much, as when I came from

House to the Place where we were sitting:

For

is falling.

3. And in these very Conflicts lay how many Things did I do in which Men are not always able they will, if either they have not or they be bound in Chains, or d Sicknefs, or any other Way. he then tore off my Hair, or struc head, or clasped my Hands about because I had a Will to do it, I yet it was possible that I might to do such Things as those, and to do them, if my Joints were n obey my Will. I did then so m the Willing of which was not th be able to do them; and yet I

he Motion of the Limbs, according to its
k, than the Soul obeyed itself in procuring
Pleasures, which might be obtained by the
Willing it.

CHAP. IX.

*wonders at the great Difficulty the Will hath
command herself; whereas she so easily com-
mandeth all the Parts of the Body.*

FROM whence is this Prodigy? And
why is this? Let thy Mercy shine
h, that I may inquire, if perhaps these
ing Holes of the Punishment of Men,
the most dark Condition of the Sons of
m can furnish me with an Answer.
n whence is this Prodigy, and why is
? The Soul commands the Body, and is
ently obey'd; the Soul commands itself,
is opposed. The Soul commands that the
d should be moved, and it is so quickly
uted, that the Command can scarce be
nguished from the Obedience: And yet
Soul is a Spirit, and the Hand is a Body.
: Soul commands that the Soul itself should
a Thing, and yet tho' it be the same Soul,
oth not what is commanded. Whence is
Prodigy, and why is this? It commands,
y, that it should will a Thing, which if
id not will already, it would never com-
mand

mand ; and yet that is not done which it commands.

2. But it does not entirely will it, and therefore it does not entirely command. For it commands so far only as it wills ; and that which it commands is not done, inasmuch as it does not will. For 'tis the Will that commands, that there should be a Will, not any other Will but itself. 'Tis not then a full Will that commands, and therefore that is not done which it commands ; for if there were a full Will there would be no Occasion for commanding that there should be a Will, for it would be already. 'Tis then no Prodigy, that one should be partly willing and partly not willing ; but 'tis a Sickness or Weakness of the Soul, which being weighed down by evil Custom, does not entirely arise when lifted up by Truth. And therefore there are two Wills, because one of them is not entire, and what is wanting to one is with the other.

C H A P. X.

A Digression against the Manichæans, who pretended that there were two Souls in Man.

1. **L**ET them perish from before thy Face, as vain Babblers and Seducers of Souls perish, who observing two Wills in our Deliberations, affirm that there are in Man two Nature

res of two Minds or Souls, the one good, the other bad. They themselves are bad in-
whilst they entertain these bad Sentiments, and the same will be good, if they will retain true Sentiments and consent to things that are true; that the Apostle may say to them, *You were for some Time Darknes,* now *Light in the Lord*, Eph. 5. But they needs be Light not in the Lord, but in themselves; thinking that the Nature of the same is the same Thing that God is: Thus they become grosser Darknes; because they are farther off from thee, by a horrid Arrogance, than thee *the true Light that enlighteneth every one that cometh into this World*, St. John 1. Consider what you are saying, and be ashamed of yourselves; and *draw nigh to him and be enlightened, and your Countenances will not be darkened*, Psalm 33. When I was thus delirating to come now to the Service of the Lord my God, as I had proposed for a long time, it was I that was willing, and it was not I that was unwilling. It was the same I, but yet I neither fully willed it, nor fully nilled it, and therefore I was in a Strife with myself, and was divided from myself. And this same contradiction was indeed against my Will; but it did not shew in me the Nature of another Mind or Soul, but the Punishment of my Will. And therefore it was not now I that was wrong.

wrought this Distraction, but Sin that dwelt in me, from the Punishment of a Sin more freely committed, because I was a Son of Adam.

2. For if there are as many contrary Natures in us as there are opposite Inclinations of the Will, there will not be two only, but more. If any Man deliberates whether he shall go to their Meeting-house, or to the Theatre, they cry out, *Lo two Natures, the one good, which leads this Way towards the Meeting; the other bad, which draws the other Way towards the Theatre! For whence should be this Demur of Wills thus fighting against one another?* But I say that both these Wills are bad, both that which leads to their Meeting, and that which draws to the Theatre. But they don't believe that Will can be otherwise than Good which leads to them. Suppose then that one of us should deliberate, and by Reason of the Conflict of two Wills should waver and doubt, whether he should go to the Theatre, or to our Church; will not these Men be at a Loss what to answer? For either they must confess, (which they are not willing to do) that the Will is good by which Men go to our Church, as they go who are instructed in our Sacraments and hold our Communion; or else they must think that there are two evil Natures and two evil Minds that are at Strife in the
same

an; and so that will not be true
 they are used to say, that there is one
 good, another that is bad; or they will
 be pert to the Truth and confess that
 any Man deliberates, 'tis but one and
 the same Soul that is toss'd by different Wills.
 They then no longer say, when they find
 Wills in the same Man contrary to one
 another, that two contrary Minds, of two
 Substances, and from two contrary
 Causes are upon those Occasions in a Con-
 flict one another, the one good, the other

or thou, the God of Truth, do'st dis-
 pute, and rebuke, and convince them. As
 when the Wills are bad; as they are when
 he deliberates whether he should make a
 way by Poison or the Sword; whether he
 invade this or that Estate of his Neigh-
 bour, when he can't have them both; whether
 he should indulge his Luxury by spending his
 money upon his Pleasures, or his Avarice in
 hoarding it up; whether he should go to the
 Court or to the Theatre, if both be exhibit-
 ed the same Day; I add a third Thing,
 such as a Theft, if Occasion offers; or by
 a fourth Thing, commit Adultery, if
 an Opportunity also for this Crime;
 these concur upon the same Point of
 Pleasure, and all be much desired, but cannot all
 be

whether it be not good to be delight-
ing the Apostle ; and whether it
be pleased with a sober Psalm
again it be not good to disco-
Gospel ? They must answer to
Interrogations, that it is good.
if all these together should at one
Time offer their Delight ? Will
Wills divide the Heart of Man
deliberating which of these Things
rather chuse ? And all these Wills
and they struggle amongst themselves
one Thing be chosen to which the
Will may be carried, which was
into many. So also when Eternity
above, and the Pleasures of a t

C H A P. XI.

*scribes the Conflicts that pass'd in his Soul,
before he could come to a Resolution.*

THUS was I sick and tormented in Mind, accusing myself much more ly than before, and rolling and turning f about in my Chain, till it might be ly broke, a little only of which now me; but yet it held me. And thou, ord, in my interior wast still pressing me with a severe Mercy redoubling the es of Fear and Shame, lest I should leave ruggling, and that little, that only re-'d should not be broke off, and so might again upon me, and bind me faster. I said within myself, Come let it now be , let it be done at present. And as I said it, s just going to do it, and I almost did it, yet did not do it. Neither did I go back here I was before, but stood very near, and

Breath; and then set on again. And I ed very little of being there, and was with-very little of touching and laying hold of und yet I was not there, nor did I touch or old of it; still demurring a while to die

Death, and to live unto Life; and the that I had been long accusom'd to being more prevalent with me than that which

2. Those Trifles of Trifles and Vanities to which I had been too long hung about me, and pulling me down to the Element of the Flesh, softly whisper'd thou then forsake us? and from henceforth shall we no more be with thee for ever? from this Moment shalt thou no more to do this or that for ever? And what did they suggest to me under what *that*, what Things did they suggest, Let thy Mercy keep them far from thy Servant. What Filth, what Things did they suggest? And I now much less than half, not as fronting me and opposing me to but as muttering behind me, and leading me by the Coat (as one going

it now it said this very faintly. For
 as discover'd to me on that Part to-
 which I turn'd my Face, tho' as yet
 led to pass over, the chaste Dignity of
 icy, serene and modestly chearful,
 enticing me to come forward, and to
 hing, and stretching forth her loving
 to receive and embrace me, full of
 Crouds of good Examples. There were
 Numbers of Boys and Girls; there a
 ide of young Men and Maidens, and
 of all Ages; grave Widows, and old
 Virgins. And in all these *Continency*
 was not barren, but a fruitful Mother
 ldren, that is, of chaste Delights from
 O Lord, her heavenly Bridegroom.
 e laughed at me with a kind of Derision
 of drawing me on, as if she had said,
 t not thou able to do what these Youths
 ese Maidens are? Or are these able in
 lves, and not in the Lord their God?
 ord their God gave me to them. Why
 : thou upon thyself, and therefore dost
 id? Throw thyself upon him, fear not,
 l not withdraw himself to let thee fall.
 yself upon him without Apprehension, he
 ceive thee and hail thee. And I was
 ingly ashamed, that I should ~~still~~ hear
hispers of those Toys, and hang in Sus-
And she began again, as if she said.

Stop thy Ears against those unclean Members
thine, which are upon the Earth, that they
be mortified, they tell thee of Delights, but
as the Law of the Lord thy God, *Psalms* 1
Such was the Conflict within my Heart
tween me alone and myself; whilst *Alipius*
who kept close by me, waited in Silence
the Issue of this my unusual Commotion.

C H A P. XII.

*His total Conversion, upon hearing a Voice
Heaven, and reading a Passage of St. Paul
where the Book first open'd.*

I. **B**UT when deep Consideration had
thered out of its secret Fund, and hea
together all my Misery before the View of
Heart, there arose in me a mighty Storm bri
ing with it a very great Shower of Tears
Which that I might more freely pour forth w
its proper Words, I arose from *Alipius*; co
ceiving Solitude to be more fit for a Business
weeping: And I removed to that Distance
where even his Presence might not be burde
some to me. So it was then with me; and
perceiv'd something of it (I know not wh
from my Words, I believe, when I arose,
which the Sound of my Voice discovered th
I was big with Tears. So he staid in the Place
where he had been sitting much amazed

myself down, I know not how under a Fig-tree, and there gave free Scope to my Tears; and Floods broke out from my Heart, as an acceptable Sacrifice to thee. And not in these same Words, but to this Purpose said many Things to thee. And thou, O Lord, how long? How long, O Lord, wilt thou be angry unto the End? Be not mindful of my old Iniquities: For I perceived myself condemned by them. And I cast out lamentable Cries. How long; how long, To-morrow and To-morrow! Why not now? Why not this Hour an End to my Filthiness? I spoke these Things, and I wept with a bitter Contrition of my Heart. And behold a Voice from a neighbouring House, as of a Girl, I know not whether, saying singing Note, and often repeating, Tolle ille lege, Take up and read. And present Countenance being altered, I began to be content to consider, whether in any kind of Children were wont to sing any such Verse: Nor could I call to Mind, that I had before heard the like. Whereupon the Force of my Tears being suppressed I got up, resolving it to be nothing less than a divine Revelation that I should open the Book, and in the Place I first light upon. For I had heard *myself*, that he had taken the Lesson of *Isaiah*, which was reading when he came



where *Alipius* was sitting, for there
down the Book of the Apostle, wh
from thence : I catch'd it up, ope
read in Silence the Place on which
my Eyes, *Rom.* 13. v. 18. Not in
and Drunkenness, not in Chamberir
purities, not in Strifes and Envies :
on the Lord Jesus Christ, and make
on for the Flesh in it Concupiscence
read no further, nor was there need
the End of this Sentence, as if a Ligh
dence and Security had stream'd into
all the Darkness of my former He
dispelled. Then putting my Finge
other Mark in the Place, I shut
and with a Countenance that was

his Admonition he was strengthened, but any Disturbance of Mind or Hesitation he put himself to me in this good Design and Resolution, which was very to his Manners and virtuous Inclinations which he had long before far sur-

pass. Since we go in to my Mother; we put our Resolution to her; she rejoiceth at all her how it was brought about; she triumphs, and blesses thee, *who art above what we ask or understand*, Eph. she now saw so much more granted her in my regard, than she had been wont with all those Tears and lamentable For thou hadst converted me to thee in manner, as that I neither sought for a way or for any Hope of this World, stand with her upon that Rule of Faith, on which thou hadst so many Years ago in a Vision led me to her. And *thou turnedst her into a much more plentiful Joy*, Ps. she had desired; and much more prechaste, than what she expected from the children of my Body.

St. Augustine's Con

B O O K IX.

C H A P. I.

*He praiseth and giveth Thanks to
Delivery from his former Lu
presseth the great Joy and Conte
experienced.*

I. **O** Lord, I am thy Servant,
vant and the Son of thy Han
hast broken my Bonds in sunder :
offer the Sacrifice of Praise, *Pf.*
Heart and my Tongue praise thee
my Bones say, Lord, who is like u
34. Let them say this, and do y
unto me, *I am thy Salvation.* W
what a one am I? What Evil
been in me, either in my Deeds
my Deeds, in my Words ; or i
Words, in my Will? But thou,
good and merciful, and thy Righ
garded the Profundity of my T

out of the Bottom of my Heart the A-
of Corruption ; which was nothing else
is, not to will what thou wouldst, and to
that which thou wouldst not.

But where for so long a Time was my
will, and out of what low and deep Re-
was it call'd forth in a Moment, for me to
it my Neck to thy sweet Yoke, and my
lders to thy light Burthen, O Jesus Christ,
helper and my Redeemer? How sweet
udden was it become to me to be without
weets of those Toys? And which I was
e so much afraid to lose, I now cast from
with Joy. For thou didst expel them from
tho art the true and sovereign Sweetness :
I expelledst them, and didst come in thyself
d of them, sweeter than any Pleasure
soever, but not to Flesh and Blood ; bright-
an any Light whatsoever, but more inte-
han any Secret ; higher than any Honour
dignity whatsoever, but not to those that
igh in themselves. Now was my Mind
from the gnawing Cares of the Ambition
onour, of the Acquisition of Riches, and
retering in Pleasures, and scratching the
of Lusts : And my Infant-tongue began to
le with thee, my Lord God, my true Ho-
, and my Riches, and my Salvation.

C H A P. II.

He resolves upon forsaking his Profession of Rhetorick after the Vintage Vacation.

I. **A**N D it seem'd good to me in thy Presence not noisily to break off, but gently to withdraw the Service of my Tongue from that Fair of Loquacity ; that the Youths who did not study thy Law, nor thy Peace, but lying Follies, and the Wars of the *Forum*, might no longer purchase from my Mouth the Arms of their Madness. And it happen'd well that now there remain'd but very few Days to the Vintage Vacation, which I resolved patiently to endure, that I might quit my School at the usual Time, and being now ransomed by thee might no more be exposed to Sale. And this our Design was in thy Sight, but was not known by Men, excepting our intimate Friends. And we had agreed amongst ourselves, that it should not be divulged to others abroad. Altho' thou hadst now given unto us, ascending from the Vale of Tears, and [like the *Israelites* going up to thy Temple] singing to thee the Gradual Psalms, *Sharp Arrows*, and consuming Coals against the deceitful Tongue, Pf. Grad. 119. Which opposes our Good under Pretence of consulting it, and (as Men use their *Ment*) loves us so as to destroy us. For thou
hadst

ced our Heart with thy Charity; and
ds, like Arrows, were fix'd in our in-
ts; and the Examples of thy Servants,
ou hadst brought from Darknes to
nd from Death to Life, being laid up
in the Bosom of our Thought, inflam-
consumed our heavy Numbness, that
ld no longer tend downwards to the
elow; and enkindle in us so strong a
hat any Wind of Opposition that could
n a deceitful Tongue, would but have
it, instead of extinguishing it.

vertheless, as by Reason of thy Name
ou hast sanctified throughout the Earth,
Vow and Resolution would meet with
at would praise and commend it, it
ok like Ostentation not to stay for the
now so near at hand, but to desert be-
ime so publick a Profession, that was
e Eyes of all. So that the Mouths of
aw it would be reflecting on this my
having prevented the Time, when the
up was so near, and would be saying
hings, as if I had affected to be
tice of, and to seem some great one.
t Occasion was there for me, that
ould be passing their Opinion and dis-
out my Intentions, and blaspheming
I?



me either quite to lay down that Profession, or if I could be cured at least to intermit it. But after taken a full Resolution *to attend at to see that thou art God*, Pf. 45. as firm'd in it; thou knowest, O man can even to be glad, that I had this which was no ways false, to moderate content of those Men, who for their Children were unwilling that at Liberty.

4. Being full therefore of such fully endured that Interval of should be run out: I know not what so much as twenty Days; yet for now necessary to endure them: I regular Desires [of Ambition or Au

ving now my Heart full of devoting my-
thy Service, to suffer myself, tho' it were
ne Hour longer, to sit in the Chair of
And, for my Part, I will not stand to
it. But thou, O Lord, most merciful,
ou not pardon'd and remitted this Sin
to me, with so many others more hor-
nd deadly in the holy Water-of Baptism.

C H A P. III.

*undus offers his Country-house for their
irement. The Death of Verecundus and
ridius, not long after St. Augustine's
version, being both first made Cbristians.*

ERECUNDUS was not a little
anxious for this our Good ; because he
that now he should be deprived of our
any, by reason of the Bonds wherewith
is so straitly tied to the World. He was
et a Christian, tho' his Wife was one
Faithful ; who nevertheless was the chief
r that retarded him from following that
se of Life, which we proposed to enter
: And he denied that he would be a
lian upon any other Terms than such as
uld not be admitted upon. However he
indly offer'd us for the Time of our A-
in those Parts, the Use of his Country-
Thou wilt reward him, O Lord, in
R the

the Resurrection of the Just, since thou
 ready rewarded him with the Lot of t
 For when we were absent, and were
Rme, he was seized by a corporal S
 and in it was made a Christian, and one
 Faithful, and so departed this Life. Th
 wast pleas'd to shew Mercy not to him
 but to us ; lest thinking on the great B
 of this our Friend to us, and not nur
 him amongst thy Flock, we should ha
 tormented with an insupportable Grief.
 be to thee, O God, we are thine ; thy
 tations and Consolations sufficiently f
 Thou art faithful in thy Promise ; th
 return to *Verecundus*, for his Country-l
Cassidy, where retired from the Tumult
 World we reposed in thee the Pleasan
 thy Paradise eternally green ; for thou
 given him his Sins here upon Earth, in
Mountain [the Church] *thy Mountain*
fertile Mountain, Pf. 67.

2. At that Time therefore *Verecundus*
 very much concerned : But *Nebridius* r
 with us. For altho' he also not being
 Christian had fallen into the Pit of the
 pernicious Error, to believe the Flesh
Truth thy Son to have been no more
 Phantom ; he was now reclaim'd from
 was so to himself ; and tho' not as yet i
 in any of the Sacraments of the Church

stearnest Inquirer after Truth. Who also long after our Conversion and Regeneration thy Baptism, becoming a faithful Catholick, serving thee in perfect Chastity and Continency in *Africa* amongst his Kindred, after he brought over all his Family to the Christian Faith, was by thee loosed from the Flesh, and now he lives in *Abram's* Bosom. Whatever that is signified by that Bosom, there my *Nebrius* lives; that dear Friend of mine, and adopted Son of thine, set first at Liberty by thee, where he now lives. For what other Place could receive such a Soul? There he lives, discerning which Place he asked so many Confessions of me a poor unexperienced Mortal. He now no more lays his Ears to my Mouth, but his spiritual Mouth to thy Fountain, and he drinks to his Fill true Wisdom with a thirst ever fresh, happy without End. And yet cannot think that he is so inebriated therewith as to forget me; since thou, O Lord, the Fountain at which he drinketh, art pleas'd to be mindful of us.

3. Thus therefore it was with us at that time, we endeavour'd to comfort *Verecundus*, who was grieved (tho' without any Diminution of Friendship) at our Conversion; and we expected him to the Faith of his Station, viz. of married Life. And we waited for *Nebrius* to follow us, which he was so well disposed to

do, and was just upon the Point of behold those Days at last were run they seem'd long and many to me of the longing Desire that I had berty, that I might sing to thee with Soul, Pl. 26. *My Heart hath said have sought thy Countenance; thy O Lord, I will still seek.*

C H A P. IV.

He retiring in the Vacation to house of Verecundus; his Meditation of the fourth Psalm, and in the midst of his violent Tooth-ach, wonder'd him speechless.

1. **A**ND now the Day was come. I was in effect released from the servitude of Rhetorick, from which I had been released in Affection. done; and thou deliver'dst me from what thou hadst before deliver'd me. And rejoicing I blessed thee, and my Country with all my nearest Friends. What I did in my Writings (now dedicated to thy Service, but still for the use of the School of Pride so long as it be seen in the Books * composed

* He wrote there his Books *Contra De Vita Beata, De Ordine*, and the

CONFESSIONS.

of Dialogue, with those who were
 and partly with myself alone in thy I
 And what passed partly betwixt me :
 us, who was absent, appears by
 s, and when shall I find Time enough
 morate all thy great Benefits bestowed
 at that Time, especially being hasten
 w to other still greater Things? For
 remembrance calls me back to those
 , and it becomes very sweet to me to
 to thee, O Lord, with what inward
 thou didst then break and tame me ; and
 t manner thou didst make me plain and
 aking down the Mountains and Hills of
 oughs, and how thou madest straight
 as crooked in me, and smooth what was
 In what Manner also thou didst subdue
 the Brother of my Heart, to the Name
 ly begotten Son our Lord and Saviour
 hrist: Which Name at first he was
 ; to have inserted in our Writings :
 had rather they should relish of the
 the Schools, *which the Lord bath now*
Pieces, Ps. 28. than of the low whol-
 s of the Church, which are sovereign
 ents.

at Voices did I send up to thee, my
 I read the Psalms of *David*,
 d Canticles, those Airs of Piety,
 te a proud Spirit ; when I was as

yet but a Novice in thy sincere I
teebumen only in the Country, at L
worldly Business with *Alipius* eq
teebumen. My Mother being also
a Woman's Habit, but with a m
with the Security of old Age, the
a Mother, and the Piety of a
What affectionate Words did I ut
in those Psalms; and how muc
flamed by them with the Love of
burned with a Desire of reciting
could, all the World over, to abate
ling Pride of Mankind? And indee
sung all the World over, *neither is*
one that can hide himself from thy
18. With what a vehement and fl
nation was I incensed against the A
and how again did I pity them,
were ignorant of these mysterious H
sovereign Medicines; and were ma
tidote which might have cured th
Madness? I could have wish'd th
been somewhere near me, without
ing of their being there, or of th
me; and could have seen my C
ard heard my Expressions, when
fourth Psalm in that Retirement
and observed the Effects it wrought
me.

7

*um invocarem. When I called upon
 ou didst bear me, O God of my Justice,
 vilation thou hast enlarged me. Have
 n me, O Lord, and bear my Prayer.*
 I could have wish'd that they might
 heard (without my knowing that they
 ie, that they might not think I spoke
 heir Account) what Things, I said up-
 e Words. For indeed I should not
 id the same Things, nor in the same
 r, if I had perceived that I was heard
 n by them. Nor if I should have said
 ie, would they take it in such Man-
 when spoken with myself and to my-
 thy Presence, from the familiar Af-
 of my Soul. I trembled with Fear,
 ain I was inflamed with Hope and
 xultation in thy Mercy, O Father;
 these Things issued forth by my Eyes,
 my Voice, when thy good Spirit turn-
 o us, saith in the following Words, *Ye
 Men, how long are you dull of Heart?
 you love Vanity, and seek after a Lie?*
 For I had loved Vanity and sought a
 And thou, O Lord, hadst now *magni-
 y Holy One* v. 4. raising him from the
 and placing him at thy Right-Hand;
 whence he should send from on High his
 e, the Paraclet, *the Spirit of Truth*;
 had already sent him, and I knew

love Vanity and seek after a Lie? ye, that the Lord hath glorified his
He cries out, *How long? And he*
Know ye; and I so long not knowing
Vanity and sought after a Lie. I
fore I heard and trembled; because
spoken to such as, I remember'd, I
For in those Phantoms which I
Truth, there was *Vanity* and a *L*
broke forth into many strong and
Expressions in the bitterness of m
brance; which I wish they might h
who still love Vanity, and seek a
Perhaps they would have been tro
would have cast it away, and so *th*
bear them, when they would cry to
because he has died for us a true

od Reason to be angry with myself, be-
 was not any other Nature of the *Nu-
 Darknefs*, that sinned in me, as they
 o will not be angry with themselves, and
*sure up Anger against the Day of An-
 of the Revelation of thy just Judgment,*
 .. Neither were my *good Things* now
 abroad without me, nor sought for in
 n by the Eyes of the Flesh : For they
 ek their Joy in something abroad do easily
 e vain, and are poured forth upon those
 i which are seen, and which are tempo-
 lick their Images with hungry Thought:
 ould to God, that they were weary of
 anger, and would say, *Who will shew us
 bings ?* v. 6. That we might answer
 again, and they might hearken to it.
*ight of thy Countenance, O Lord, is sign'd
 t,* v. 7. For we ourselves are not *that
 which enlighteneth every Man*, but we
 ightened by thee, that so *we who were
 ne Darknefs, may now be Light in thee,*
 5. Oh ! that they could see that internal
 Light, which I having had a Taste of was
 ch moved because I could not shew it to
 as long as they brought me their Heart
 r Eyes abroad from thee, and said, *who
 ew us good Things ?* For there it was,
 I was *angry* with myself, viz. within my
 umber, where I had *Compunction*, v. 5

I was transported into an Exclam
these Things outwardly, and exp
within me. Neither did I now
multiplied with earthly Goods, co
and myself consumed by the Thi
whereas I had in an eternal Simp
Sort of *Corn, Wine and Oil*, v. 1

5. And I cried out in the follo
with the *le* Cry of my Hea
O in the self-same, O what is th
will sleep and, I will take my R
shall disturb us, when that *Wora*
which is written, Death is swalle
tory, 1. Cor. 15. And thou art
[*id ipsum*] indeed, who art never
in thee is this *Rest*, forgetting al
there is none with thee. Nor i

en ; and all lightfome from thy

I perfectly pined away by Real-
enemies of this Scripture.

shall I be able to call to Mind all
of that our Country retirement ?
: them I have not forgot, neither
over in Silence the sharp Scourge
thou didst visit me there, and the
celerity of thy Mercy Thou didst
torment me with the Tooth-ach :
: had increased to that Degree that
speak ; it came into my Mind to
all my Friends that ~~there~~ are there to
er for me to thee, ~~God~~ God of all
Health. And I wrote this in Wax,
them to read ; and as soon as we
to humble Prayer, the Pain was
what a Pain was it ? And how
d it cease ? I was frighten'd at it.
O Lord, my God, for I had never
from my Childhood. And the
ery Beck of thine in the deepest of
was thus shewed unto me ; and re-
aith I praised thy Name. But the
suffered me not to rest quiet con-
former Sins, which were not yet
me by thy Baptism.

C H A P. V.

*He acquaints St. Ambrose by Letters with
former Errors and present Resolutions*

THE Vintage Vacation being ended,
notice to the *Milaners* to provide for
Scholars another Master of Rhetorick
that I had resolved to dedicate myself
Service ; and moreover, by Reason of
Difficulty of Breathing and Pain of my Lungs
I was no longer fit for that Profession.
signified by Letters to thy Prelate, that
Man *Ambrose*, my former Errors, and my
sent Desire ; that he might instruct me
Part of thy Scriptures it would be most
for me to read, that I might be the better
pared and fitted for so great a Grace. I was
appointed to me the Prophet *Isaiab* ; I began
because he more evidently than any of the
foreshews the Gospel and the Calling of the
Gentiles. But I not understanding what
read in him, and supposing all the rest would
the same, laid him aside to be taken up
when I was more expert in the divine Writings

C H A P. VI.

comes to Milan to receive Baptism with his friend Alipius, and his Son Adeodatus

WHEN the Time was come to give in my Name [for Baptism] leaving the we returned to *Milan*. And it seem- to *Alipius* to be regenerated in thee, he having now put on that Humility suitable to thy Sacraments, and being valiant Subduer of his Body, even to the bare-foot on the frozen Ground of *Unusual* Attempt. We joined with us Boy *Adeodatus*, carnally born of my it thou hadst made him well. He was out fifteen Years of Age, and he further Wit many grave and learned Men. I thy Gifts to thee, O Lord, my God creator of all, who art very powerful to our Deformities. For there was nothing Boy that was mine, but the Sin. For as brought up in thy Discipline, it was thou hadst inspired into us, and no other. therefore I confess thy Gift. There is of mine, entitled *De Magistro*, by way of dialogue, where he is introduced discoursing to me; thou knowest that all those were *Thoughts*, which are there spoken in
 Perfection

Person of him that holds the Dialogue with me, when he was but sixteen Years old. I experienced many other more admirable Things in him: And was perfectly astonish'd at that Prodigy of Wit. And who but thee could be the Maker of such Wonders?

2. Thou didst soon take away his Life from the Earth; and with more Security I now remember him, having no Fear neither for his Childhood, nor for his Youth, nor indeed at all for that Man. Him we associated to us, to be of equal Age with us in thy Grace, and to be educated by us in thy Discipline. And we were baptised; and our Solitude for our former Life fled from us. Nor was I satiated in those Days with the wonderful Sweetness I enjoy'd in my considering the Depth of thy Counsel concerning the Salvation of Mankind. O how much did I weep in hearing thy Hymns and Canticles, being exceedingly moved by the Voices of thy harmonious Church. Those Voices flowed in at my Ears, and thy Truth distilled into my Heart; and from thence the Affection of Devotion build'd over, and Tears flowed from me, and I found much Comfort in them.

C H A P. VII.

relates upon what Occasion the Singing of psalms and Hymns after the Manner of the eastern Churches was first introduced in the Church of Milan; and of the Miracles wrought upon the Discovery of the Bodies of the Saints Gervasius and Protasius.

THE Church of *Milan* had not long before began to celebrate that kind of music of Consolation and Exhortation, with great motion of the Brethren, singing together with voice and Heart. It was then about a Year, not much more, since *Justina* Mother of *Constantinian* the Emperor, a Minor, persecuted her servant *Ambrose*, in Favour of her Heresy, which she had been seduced by the *Arians*. Pious People watched Night and Day in Church ready to die with their Bishop, thy servant. There also my Mother, thy Handmaid, bearing a chief Part in the Solitude and Watchings, lived in Prayer. And we, though as yet with regard to the Heat of thy Spirit were stirred up nevertheless by the Concern and Trouble of the whole City. And at this time it was instituted, that Hymns and Psalms should be sung after the Manner of the Eastern Churches, that the People might not languish with *carefulness and Sorrow*. And this Practice is
retained

retained there to this Day, and followed by many or almost all thy Congregations in the rest of the Parts of the World.

2 Then it was, that by a Vision thou didst discover to thy Prelate before-named where the Bodies of thy Martyrs *Gervasius* and *Prothasius* lay hid, which for so many Years thou hadst kept uncorrupted in thy secret Treasury, opportunely now to bring them forth to restrain the Rage of a Woman, but she an Empress. For when they, being discovered and dug up, were with befitting Honour translated to *Ambrose's* Church, not only they that were troubled with unclean Spirits were delivered, the same Devils confessing what they were; but also a certain Citizen [by Name *Severus*] who had been many Years blind, and was well known in the City, having inquired and learned the Cause of the Joy and Concourse of the People, leaped up and desired his Guide to conduct him thither; where when he was arrived he procured to be admitted to touch with his Handkerchief the Bier of the *Death of thy Saints precious in thy Sight* Pl. 115. Which when he had done, and had applied the Handkerchief to his Eyes, they were immediately opened. Hereupon the Fame of this Miracle was immediately spreadabroad; and thy Praises were fervently celebrated, and the Mind of that enraged Woman, tho' it was not brought to the Health of Fair

repressed from the Fury of Persecution.
 I beseech thee, my God : From whence
 whither hast thou guided my Remembrance
 should also confess these Things unto thee,
 being so considerable I had forgotten and
 over in their proper Place? And yet
 then, when the *Odour of thy Ointments*
 so fragrant, we did not run after thee,
 c. 1. And for this Reason I wept the
 at the singing of these Hymns of thine,
 ing a long Time before sigh'd after thee,
 now at last breathing in thee, as far as there
 room for this kind of Respiration in this
 : of Grass.

C H A P. VIII.

*Conversion of Evodius. St. Augustine re-
 turns by Rome to Africa. His Mother dies
 Ostia. A Description of her pious Educa-
 tion and Life.*

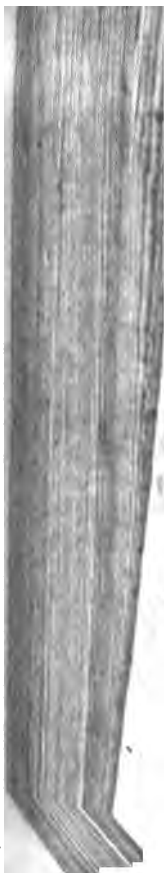
W H O U who makest Men to live together
 unanimous in one House, Ft. 67. didst
 to our Society *Evodius* * also, a young
 of our City ; who being one of the Court
 ers whom they called *Agents* in the Em-
 s Affairs, was converted to thee, and
 ed before us ; and now relinquishing his
 ly Employment, betook himself to thy
 ce. We were all together, and we de-
 was afterwards Bishop of *Usala* in Africa.
 Signed

my Mother died. I pass over it
because I hasten much. Accept,
my Confessions and Thanksgiving
able Things, even in this my Si
will not pass over what my Soul
concerning that Handmaid of th
bour'd for me, both in the Flesh,
be born into this temporal Light
Heart, that I might be born aga
eternal. Not her's but thy Gifts
here relate ; for she neither mad
educated herself, but it was thou
her ; neither did her Father or
what a one she would be when
but it was the Rod of thy Christ,
of thy only Son, that educated he
in a faithful Family, a good Me

much respected in that Christian Master and Mistress. Whence the Care committed to her of her daughters, which she diligently directed; a holy Severity, when necessary, to them, and a sober Prudence in di-

For, excepting the set Hours of eating and Drinking, and that very near their Parents Table, she would not, however thirsty they might be, give more than a little Water; preventing, therefore, a bad Custom; and adding this reasoning, “ You are now for drinking; because Wine is not in your house; when you shall come to be married, be Mistress of the Store-Rooms and Cellars, Water will be despised, and the Custom of Drinking will stick by

that prudent Method of Directing, instead of commanding, she bridled the passions of that tender Age, and every Thirst of the Girls to that excess, that now they had not even an idea of what was not proper for them. After she afterwards stole upon her, as they used to me her Son, there stole upon her little and little, a Love of Wine. According to Custom, she used to be to her Parents, as a sober Girl, to draw
Wine



Wine from the Vessel, in taking it out of the Cup, before she poured it into the Flask she used to put her Lips to it and sip a little because she could not take more, her having a Reluctance to it : For she did this out of any intemperate Lust after Wine but out of certain overflowing Excess to that Age, which boil up into little Tricks, and in young Minds are used to be restrained and kept under by the Gravity of their Elders. Therefore, by adding to the Wine every Day a little more (for *be that little things falls by little and little,* 19.) she had contracted such a Custom that now she would eagerly drink off little Glasses most full of Wine.

4. Where was now the discreet Physician, and that vehement Prohibition ? If it have been of any Efficacy against this Disease, had not thy Medicine, O Lord, been watching over us ? At a Time when her Father and Mother, and those that had the charge of her Education, were all absent, thou wast always present, who hast created us, who sustains us, and who, even by those that are sent to us, bringest about some Good for the Salvation of our Souls, what didst thou then do, O Lord ? How didst thou cure her ? How didst thou heal her ? Didst thou not draw out a sharp Reproach from another Soul, as

rent out of thy hidden Store, and
 take thereof cut away all that Rot-

Maid-Servant, with whom she was
 in the Cellar, falling out with her
 self, as it often happens, on a Time
 when they were alone, objected this Crime
 as a most bitter Insulting, calling her

With which Reproach she being
 opened her Eyes to see the Foulness of
 and presently condemned it, and

As flattering Friends pervert us,
 our Enemies many times amend us.
 It reward them, not according to
 which thou dost by them, but accord-
 ing to the Evil that they intended. For this
 she was angry, intended not to cure her
 self, but only to reproach her, and
 ease herself; and did this secretly, ei-
 ther such was the Time and Place when
 she was to fall out, or lest, perhaps, she
 might be condemned for not having disco-
 vered it sooner. But thou, O Lord,
 who art all in Heaven and Earth, who
 by thy Uses even the Depths of the
 Earth disposest the turbulent Course of
 all things so as to make it subservient to thy
 will by the Madness of one Soul re-
 verend, that no one that considers this,
 will ascribe it to his own Power, if by his
 Word

Words another be amended, whose Argument he desires.

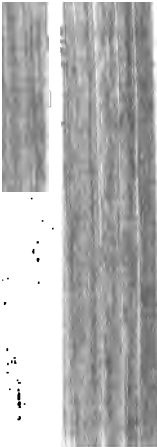
C H A P. IX.

*St. Monica's dutiful Deportment toward
Husband, Patricius, whom she con-
verted to the Christian Faith.*

I. **B**EING therefore chaste and soberly
cated, and by thee made dutiful
Parents, rather than by her Parents to
when, being now at proper Age, she wa
en in Marriage to her Husband, she serve
as her Master, and laboured to gain hi
thee, continually preaching thee to him
virtuous Qualities, in which thou hadst
her very beautiful, and reverently amiabl
admirable to her Husband. And as for th
juries done by him to her Marriage-Bec
tolerated them in such Manner as never to
any Quarrel with her Husband upon that
ject. For she waited for thy Mercy upon
that by coming to believe in thee, he
also become chaste.

2. He was, moreover, as on the one
very good-natur'd and loving, so on the
very hot and passionate. But she would
offer to oppose her Husband, when he w
gry, neither in Deed, nor yet in Word.
when his Passion was over, and he w

found a fit Opportunity, she gave out of her Action, if, perhaps, he censured out of Reason. And when Women, tho' match'd to Husbands, ate than hers, bore the Marks of even on their disfigured Faces ; and their familiar Discourses with her, the Lives of their Husbands, she, , would blame their Tongues; and, n a jesting Way, would soberly ad- m, that, from the Time they had the Writings of the matrimonial read to them, they ought to have ac- em as Indentures, whereby they Servants ; and being mindful of such tion, they ought never to be haugh- heir Masters. And when they would nowing what a cholerick Husband at it was never heard, or any other r'd that *Patricius* had at any time Wife ; or that they had ever, for so ne Day, entertain'd any domestick and would familiarly inquire of her thereof, she acquainted them with d of proceeding mention'd above. y of them as followed this Method the Experience of the Good of it ; hat did not follow it, continued still zations and Sufferings.



and her Daughter-in-Law had t
and desire he would punish the
after that he, both in Obedience
and out of the Care of the Di
Family, and of the Union an
those that were so nearly related
corrected, according to her De
had complain'd of : She professe
ever should, for the future, by v
her, speak any Evil to her of he
Law, must expect the like Re
none thenceforward daring to d
after lived together with a rema
ness and Benevolence.

4. Thou hadst also bestowed
Gift on that good Servant of tl
Womb thou createdst me. O

1 to produce, when the Crudities of
 e exhaled by sharp Discourses to a
 at is present, concerning an absent
 yet she never disclosed any Thing of
 : other, but what might be servicea-
 reconciling them together. This might
 ed to me a small Matter, if sad Ex-
 did not shew me great Multitudes
 ow not what Contagion of Sin, which
 ngly spread) that not only discovers to
 emies, the angry Sayings of their E-
 out also add Things which were not
 ereas to a Soul that has any Thing of
 , it ought not to be enough not to
 or increase, by evil speaking, the A-
 and Misunderstandings of other Men ;
 ought to endeavour to allay them, and
 a them by well speaking. Such she
 ght by thee her interior Master in the
 her Heart.

gain'd over also to thee her Husband,
 er End of his temporal Life ; and had
 onger Occasion of lamenting in him,
 thful Christian, those Disorders which
 long patiently endur'd before his Con-
 She was also a Servant of all those
 thy Servants ; and as many of them
 er, praised thee very much, and ho-
 id loved thee in her ; because they
 / thy Presence in her, by the Testi-

go away from thee. Early, we
Servants, O Lord, (for so thou per
call ourselves by thy Gift) who,
going to rest, lived now together
thee, after having received the C
Baptism; she took as much Care
she had been the Mother of us all
us as obsequiously, as if she h
Daughter of us all.

C H A P. X.

*The Discourse between him and hi
long before her last Sickness, c
Happens of the next Life.*

I. **A**ND when the Day was n
was to depart out of this

retired from Company and Noise, after
 gue of a long Journey, we were repair-
 Spirits for our Voyage by Sea ; and there
 alone discoursed together very sweetly,
getting those Things which are behind,
tching ourselves forth to those Things that
re, Philip 3. we were inquiring between
 es, in the Presence of Truth, which is
 , what the eternal Life of the Saints
 e, *which neither Eye hath seen, nor Ear*
heard, nor hath it entered into the Heart
 1, 1 Cor. 2. But yet we panted with the
 of our Heart after the heavenly Streams
 Fountain, *the Fountain of Life, which*
h thee, Pf. 35. that being sprinkled from
 , according to our present Capacity, we
 , in some small Measure, conceive so
 a Thing.

And when our Discourse had come thus
 to conclude, that the greatest Delights of
 dily Senses, in any corporeal Light, how
 soever, were not to be compared, or even
 l, in respect to the Pleasure of that Life
 ne ; raising ourselves yet higher, with a
 ardent Affection, in pursuit of that same,
 cended, by several Steps, thro' all corpo-
 'things, and thro' that Heaven itself, from
 ce the Sun, Moon, and Stars illuminate the
 . And we went up still higher and high-
 our Interior, thinking and speaking c

Things that have been, and all that
But itself is not made, but so is, as
so always will be; or rather, *was* a
agree not to it, but only *is*, because it
for to have been heretofore, or h
be, is not eternal. And whilst we
ing and panting after it, behold we j
it a little with one whole Spring a
the Heart; and we sigh'd, and we l
Fruits of the Spirit fastened there,
turned to the Sound of our Mouth,
Word hath its Beginning and its End
what is there in this *Word* of ours
Word, our Lord, which ever remai
without becoming old, and which re
Things?

self; and if Dreams and all imaginary Regions were silent, and every Tongue, and every Sign, and whatever hath its Being by being away, were also absolutely silent: But, if any one will hearken to them, they are not made by us, but he made who remaineth for ever. If, I say, after having said this, they should all be silent, having directed our Ears to him that made them; so he should speak alone, not by them, but by himself; that we might hear his Word, not by the Tongue of the Flesh, nor by the Voice

of an Angel, nor by the Sound of a Cloud, nor by the Obscurity of a Similitude, but that we might hear his own self without any of these things, his own self, whom we love in all our Things; as just now for a Start, we had reached out ourselves, and, with a swift thought, had touch'd upon that eternal Wisdom, which is, above all Things, permanent for ever: If such a Thing, I say, were to be continued to us, and all other Sights, of a far more superior Kind, were to be withdrawn; and we were totally to ravish, and swallow up, and engulph the Beholder into its interior Joys, so that our Life for ever should be such as that of the Son of Intelligence was, for which we had longed, whether this would not be what is writ-

St Matt. 25. *Enter into the Joy of thy Lord* And when this? shall it be when we

shall all rise again, but shall not all be changed.
1 Cor. 15.

4. Such Things as these we spoke ;
not altogether in this Manner, nor in
Words yet thou knowest, O Lord, that
that Day we discoursed upon such Things
whilst, amidst our Talk, this World,
its Delights, appeared contemptible to
said to me, “ Son, for my Part, there is
“ now in this Life that gives me any
“ What I have to do here any longer
“ I am here I know not, all my Hope
“ World being now at an end. One
“ there was for which I did desire to stay
“ the longer in this Life, which was
“ might see thee a Christian Catholic
“ I died. And my God hath granted
“ more abundantly, in that I see thee
“ despising all earthly Felicity, entirely
“ voted to his Service. What have I
“ do here ?”

C H A P. XI.

Her Sickness and Death.

1. **T**O this what Answer I made her,
well remember. But scarce five
or not many more had passed after this,
she fell into a Fever: And one Day being
sick she swooned away, and was found

insensible : We ran in, but she soon came
 self again, and looking upon me and my
 [*Navigius*] that were standing by her,
 us like one inquiring, *Where have I been?*
 beholding us struck with Grief, she said,
you shall bury your Mother. I held my
 and refrained weeping ; but my Brother
 something by which he signified his Wish,
 Thing more happy, that she might not
 road, but in her own Country. Which
 earring, with a Concern in her Counte-
 and checking him with her Eyes, that
 ould have such Notions, then looking
 me, said, *Do you bear what he says ?*
 to us both, *Lay this Body any where ; be*
cerned about that ; only this I beg of you,
wheresoever you be, you make Remembrance
at the Lord's Altar. And when she had
 led to us this her Mind with such Words
 could, she said no more ; but lay strug-
 with her Disease, that grew stronger upon

But I considering thy Gifts, O my invi-
 od, which thou sowest in the Hearts of
 uthful, and which bring forth admirable
 , was glad, and gave Thanks to thee,
 to mind what I had formerly known,
 much Concern she had always had a-
 the Monument which she had provided
 repared for herself near the Body of
 he

Seas and living so long abroad, to ha
Earth to cover the Earth of he
and her. And at what Time that
the Fulness of thy Goodness had c
in her Heart, I know not ; but I a
rejoiced at this Change that she h
covered to me. Although by tha
we had before at the Window, wh
What have I to do here any longer ?
seem to Desire to die in her ow
And I heard afterwards, that wh
now at *Ostia*, she had one Day beer
with some of my Friends with the
of a Mother, concerning the *Conti*
Life, and the *Good there was in*
Time when I was absent : And th
mining the *Wit* and *Compassion* of

of her Age and the 33d of mine, that re-
s and pious Soul was loosed from the

C H A P. XII.

*Augustine's inward Grief at the death of
Mother, tho' outwardly refraining from
irs; to which after her Burial he giveth
the Way.*

Closed her Eyes, and a very great Grief
came flowing in upon my Heart; and
e began to flow out into Tears; but my
by the forcible Command of my Son drank
up again, even unto Dryness: And in this
d Conflict I suffered much. As soon as
id breathed out her last Gasp, the Boy
atus broke out into a loud Lamentation,
eing check'd by us all he held his peace.
e same Manner also something of the Child
which was tending towards Weeping,
heck'd and silenc'd by the manly Voice of
heart. For we did not esteem it decent to
rate that Funeral with Lamentations and
ns, because these for the most part are used
y of bewailing the Misery of those that
r as it were their total Extinction. But as
er Part, she neither died miserably, nor
edie at all as to her Soul: This we were
t of from the Purity of her Manners

indeed, that in that same last Sicknesse
kindly taking notice of my Services th
formed towards her, she called me
Son ; and related with much Tende
Affection, that she had never once hea
my Mouth any harsh or reproachful V
wards her. But alas ! O my God, wh
us, what Comparifon could there be
the Honour I shew'd her, and the Ser
did to me ? As then I was now left de
that great Comfort I had in her, my
wounded, and my Life as it were ren
which had been in a Manner but one,
of mine and her's.

3. The Boy therefore being restrai
crying, *Evodius* took up the *Pfalter*, a

de, where I conveniently might, dis-
l with those who thought it not proper
e me then alone, upon such Subjects as
uitable to that Occasion : And with this
station of Truth mitigated my Pain well
to thee ; tho' they that were there
nothing of it, and heard me with Atten-
hinking me to be without any Feeling of
r. But I in thy Ears, O Lord, where
f them could hear me, was chiding at
finess of my Affection, and restraining the
of my Grief. And sometimes it yielded
for a little, and then again with Violence
'd upon me ; not so far as to discover it-
y the bursting out into Tears, not yet
as to appear in the Change of my Coun-
e, but I well knew what I kept close in
eart. And because it displeased me ex-
y that these human Things should have
ower upon me, which in due Order, and
: Lot of our Condition must needs fall
I grieved for this my Grief with another
and so was afflicted with a double Sorrow.
And now behold the Body is carried out
buried ; and I both go and return without
. Neither in those Prayers, which we
l forth to thee, when the Sacrifice of our
m was offer'd to thee for her, the Body
set down by the Grave, before the Inter-
of it, as the Custom is there, neither in
thos

any Custom, even again a mind,
is not fed with any deceitful Word
also good to me to go and bathe m
heard that a Bagnio was call'd *Ba*
Greeks, from its driving away Anxi
Soul. Behold I confesse this also to
O Father of Orphans, that I bathe
was the same as before, for I could
sweat out of my Heart the Bitterness

5. After this I slept and awake
my Sorrow now not a little miti
when I was alone in Bed, I called
most true Verses of thy Servant *A*
thou art,

O God, the World's great Ar
Who dost Heaven's rolling Oul

men by little and little I brought back into
ind thy Hand-maid ; and her Conversa-
pious and holy towards thee ; so kind
sequious towards us, of which I was so
y deprived : And I had a Mind to weep

Presence concerning her, and for her,
ing myself, and for myself. And I let
Tears, which I had kept in before, that
ight flow as much as they pleased, mak-
ed as it were of them for my Heart, and
upon them. Because there were thy
ly, and not of any Man, who might
proudly misconstrue my Weeping.

And now, O Lord, I confess all this to
Writing : Let who will read it, and in-
it as he will. And if any one shall find
ve been a Sin, that I thus wept for my
-, some small Part of an Hour ; for my
- so lately dead from my Eyes, who for
/ Years had wept for me, that I might
thy Eyes ; let him not deride me for it,
her, if his Charity be great, let him
so for my Sins to thee, the common
of all the Brethren of thy Christ.

C H A P. XIII.

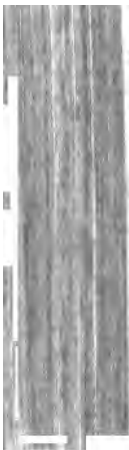
*He prays for his deceased Mother, and for his
Father Patricius.*

1. **A**ND now my Heart being healed of the Wound, in which a carnal Affection might have some Share, I pour out to thee, O God, in Behalf of that Servant of thine, a different Sort of Tears, flowing from a Spirit frightened with the Consideration of the Perils every Soul that dies in *Adam*. For altho' she being revived in Christ, even before her being set loose from Flesh, had lived in such Manner, as that thy Name is much praised in her Faith and Manners: Yet I dare not say this from the Time that thou didst regenerate her by Baptism, no Word came out of her Mouth against thy Command. And it is said by the Truth of thy Son, St. Mat. 5. *If any one shall say to his Brother, thou Fool, he shall be guilty of Hell-fire.* And woe even to the laudable Life of Men, if thou examinest it, setting aside thy Mercy. But because thou dost not so vehemently seek after our Sins, we hope with Confidence to find some Room for Pardon with thee. And whosoever he be that can reckon up to thee his true Merits, what else does he reckon up but thy Gifts? Oh! that Men would but know themselves

; and that *he that glorieth would glory*, 1. Cor. 10.

Therefore, O my Praise and my Life, thy Heart, setting for a while aside her Ends, which with Joy I give thee, entreat thee at present for the Sins of us: Hear me, I beseech thee, through the Blood of our *Wounds*, that hung upon the Cross, that sitting now at thy Right-hand thou makest Intercession to thee for us. I know thou art mercifully, and from her Heart forgive her Debtors their Trespasses; do thou forgive her her Debts, if she hath also shed some in those many Years she lived in the Living Water. Forgive them, O Lord, we beseech thee, *Enter not with us into Judgment*, Ps. 143. But let *thy Mercy prevail above thy Judgment*, St. James 2. thy Words are true, and thou hast promised to the Merciful; and by thy Gift that they were such, who *wilt have Mercy, to whom thou art pleased to shew Mercy*, Rom. 9. And I believe thou hast already what I ask, but these free Offerings may perhaps approve, O Lord.

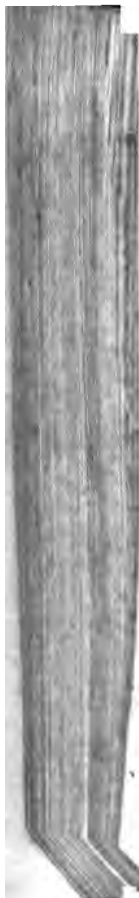
And she, when the Day of her Dissolution at Hand, had no Thought for the covering of her Body, or the embellishing of it, nor had she any Desire of a fine Monument,



by which was *cancelled that Hand-wr*
was against us, Colof. 2. by which
was triumph'd over, who reckon
Sins, and seeketh what he may
Charge, but findeth nothing in hi
whom we conquer. Who shall ref
that innocent Blood he shed for us?
repay him the Price with which he
that so he may take us away from hi
Sacrament of which Price of our
thy Hand-maid bound fast her
Bond of Faith.

4. Let no one separate her fro
tection. Let not the Lion and the
ther by Force or Fraud interpose h
cause she will not plead that she ow
1-2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

n ; whom she dutifully served,
ruit to thee in much Patience,
lso gain him to thee. And do
Lord my God, do thou inspire,
Brethren ; thy Children my
n I serve with my Voice, and
ny Writings, that as many as
ay remember at thy *Altar* thy
nica with *Patricius*, formerly
y whose Flesh thou broughtest
e, after what Manner I know
emember with a pious Affection
my Parents in this transitory
ren under thee our Father in
other, and my Fellow-Citizens
Jerusalem, for which the Pil-
People here below continually
eir Seating-out till their Return.
my Mother made her last Re-
y be more plentifully perform-
e Prayers of many, procured
nfessions and by my Prayers.



St. Augustine's Conf

BOOK X.

CHAP. I.

He prays that he may know

LET me know thee, O Lord, v
me ; let me know thee, as also
by thee. O thou Virtue of my Sou
it, and make it fit for thee, that
have it and possess it without Spot
This is my Hope, and therefore do
in this Hope I rejoice when I
should do. But the other Things
are so much the less to be bewail
much they are more bewailed ; and
the more to be bewailed, by how
bewail them less. For *behold the*
Truth, Ps. 50. And *be that dot*
cometh to the Light, St. John 3. I
the Truth in this my Confessio

in thy Presence, and in my Stile, before
Witnesses.

C H A P. II.

*End and Fruit of his confessing the remain-
Infirmities of his present Condition to God
that knows them.*

AND as to thee, O Lord, before whose
Eyes the bottomless Depth of Man's
Ignorance lies naked, what could there be con-
fessed in me, if I had no mind to confess to thee?
I should only hide thee from me, and not
show thee. But now when my Groans bear
Witness, that I am displeased with myself, thou
art more bright, and plearest, and art
more desired; that so I may be ashamed of
myself, and may throw away myself, and may
make Choice of thee: And neither pretend to
show thee or myself, otherwise than in thee.

To thee therefore, O Lord, I am mani-
fest whatever I am; and what Fruit there is
in confessing to thee, I have already shewed.
Whether is this done by the Words of the Flesh
or outward Sounds, but by the Words of the
Heart and the loud Cry of the Thought, which
come down to thy Ear. For where I am evil, to
show myself to thee is nothing else but to be displeased
with myself; and where I am good, to confess
that I am good is nothing else than not to attribute this

to myself : For thou, O Lord, dost *blest*
just Man, Pl. 4. but first *thou justifyest* I
 when *wicked*, Rom. 4. My Confession the
 fore, O my God, in thy Sight is made to
 in Silence, and yet is not silent. 'Tis made
 Silence, with regard to the Sound of the Voice
 but is not silent with regard to the Affection
 the Heart. For neither do I speak any Thing
 that is right to Men, which thou dost not
 hear from me, nor do'st thou hear any
 Thing from me, which thou dost not
 speak to me.

CHAP. III.

*He inquires into the End and Fruit of his malice
 known to Men in this publick Manner the
 firmities of his present Condition.*

1. **B**UT then what have I to do with Men
 that they should hear these my Confessions ; as if they were to heal all my Infirmities ? A Race curious to know the Lives of others, but careless to amend their own. Alas why do they seek to hear from thee what a man am, who will not hear from thee what they are themselves ? And how do they know when to hear from me concerning myself, whether I tell them the Truth, seeing no Man knows what passies in Man, but the Spirit of Man which is in him, 1 Cor. 2. But when they hear

cerning themselves, they cannot say, I lieth. For what is it to hear from cerning themselves, but to know them- And who can know the Truth con- himself, and say, 'tis false, unless he himself? But because Charity believeth gs, 1 Cor. 13. viz. amongst those whom together by a mutual Bond; therefore to thee in such manner as that Men hear me, to whom I cannot demon- at I confess the Truth, but they believe rtheless whose Ears Charity opens to

t thou that art my most interior Phy- e pleased to discover to me what Fruit in this Confession of my present Con- For as to the Confessions of my past hich thou has remitted and covered that ghtst make me happy in thee, *Psf.* 31. 5 my Soul by Faith and thy Sacrament; ey are read or heard, they excite the hat it may not sleep on in Despair, and cannot; but that it may awake in the thy Mercy, and the Sweetness of thy by which he that is weak becomes who by it is made conscious to himself vn Weakness. And good Men are l when they hear the past Evils of those now delivered from them; not that

they take Delight in the Evil
these Evils have been and no

3. But with what Fruit, (to whom my Conscience
daily, much more secure in
Mercy than in its own Inno
Fruit, I beg of thee, do

Writings confess also to Me
not what I have been in time
one I am at present ? For
fessing my past Evils, I hav
But what a one I am now, at
writing my Confessions, ma
both of those that have know
that have not known me, yet
thing from me, or of me
not near my Heart, where
am : And therefore they c
confessing to them what I
neither their Eye, nor their E
can penetrate. And this the
ready to belive me, in th
they cannot know. For that
they are good themselves, p
I don't lie in these Things I
and it is this Charity in the
me.

C H A P. IV.

He declares the End and Fruit which he proposes to himself in this Confession.

BUT what Fruit do they propose in desiring this? Is it because they would congratulate with me, when they shall hear how far I advance towards thee by thy Gift; and again pray for me, when they shall hear how much I am still retarded by my own Weight? To such as are thus affected, I will freely lay myself open. For this is no small Fruit, O Lord, my God, that many should return thee Thanks for us, and that many should pray to thee for us. Let such a brotherly Mind love in me whatever thou teachest ought to be loved, and again bewail in me whatever thou teachest ought to be wailed. Let that brotherly Mind do this; not that of the Foreigner, *of strange Children, whose Mouth has spoken Vanity, and whose Right-band is the Right-band of Iniquity,* Ps. 143. but that of the Brother, which where it approves me, rejoices for me, and where it dislikes me, is sorry for me, because in both Cases it loves me. To such I will freely discover myself: Let them take Pleasure in my good Things, let them sigh in my Evils. My good Things are thy Institutions, and thy Gifts; my evil Things are my Faults, and thy Judg-
me

ments. Let them take Pleasure in those, and sigh at these. And let both Hymns and Lamentations ascend up before thy Sight from their brotherly Hearts thy Censers. And thou, O Lord, being delighted with this sweet Odour of thy holy Temple, have Mercy on me, according to thy great Mercy, *Pf. 50.* for thy Name's sake; and forsake not what thou hast begun, but perfect what is as yet imperfect in me. This is the Fruit of my Confessions, not of my past, but present Condition; not only to confess this before thee, with a secret Joy accompanied with Fear, and a secret Grief with Hope; but also in the Ears of the believing Sons of Men, the Companions of my Joy, and Co-partners of my Mortality, my Fellow-citizens, and my Fellow-pilgrims travelling before me, or behind me, or with me in this Life.

2. These are thy Servants, my Brethren, whom thou wouldst have to be thy Children: my Masters, whom thou hast commanded me to serve, if I would live with thee. And it was not enough, that thy Word should command me this by speaking to me, had it not also gone before me by doing it itself. And this is what I now endeavour, both by Words and Actions. I endeavour this under thy Wings, with exceeding great Danger to myself, were it not under thy Wings. My Soul is subject to thee,

id by Weakness is known to thee.
a little one, but my Father now
ys liveth ; and I have a very sufficient
r : For the same that is my Father is
ernor, and this is thyself, who art all
ings to me. Thyself, the Almighty,
with me, and that before I was with
will declare then to such as these,
ou commandest me to serve, not what
een, but what I now am, and what only
m. Yet I don't hereby pretend per-
judge and discern myself, nor would
em that hear me take me so.

C H A P. V.

*owledgeth himself unable to see or confess
all that is in himself.*

T thou, O Lord, art he that judgeth
ne. For altho' no Man knoweth the
that are in Man but the Spirit of Man
in him, 1 Cor. 2. yet there is some-
Man, which even the Spirit of Man
n him does not know. But thou, O
hat hast made him, knowest all Things
in him. But I, tho' I despise myself
refence, and esteem myself as Dirt and
yet know something concerning thee,
know not concerning myself ; and yet
t we only see through a Glass in a dark
Manner.

Manner, not Face to Face, 1 Cor.
 therefore as long as I sojourn here
 thee, I am more present to myself
 Yet I know concerning thee, that
 in no Manner be violated, or
 Hurt; but as for myself, what I
 am able to withstand, and what I
 know. But my Hope is, that thou
 ful, who will not suffer us to be tem-
 our Strength, but with the Temptati-
 make a Way to escape, that we may
 1 Cor. 10. Let me confess then what
 myself, and let me confess what it
 yet I don't know of myself. Becau-
 know of myself, I know by thy Lig-
 what I know not, I shall so long be igno-
 till my Darknes be made as the Noon-
 thy Countenance.

C H A P. VI.

*He knows he loveth God; and proceeds to en-
 what it is he loveth, when he saith he
 God.*

1. **N**OT with a doubting but with a cer-
 Conscience, O Lord, I love
 Thou hast wounded my Heart with my Wound
 nd I fell in love with thee. Moreover, I
 'eaven and Earth, and all Things that are
 am, behold, on every Side cry out un-

would love thee, nor do they cease to say
 to all, that they may be without Ex-
 but yet in a higher Way, thou wilt have
 on whom thou wilt have Mercy; and
 w Mercy to whom thou wilt shew Mer-
 m. 9. Otherwise both Heaven and Earth
 ak thy Praises to the Deaf.

ut what then is it that I love, when I
 ee? Neither the Beauty of the Body,
 graceful order of Time, nor the Bright-
 Light so agreeable to these Eyes, nor the
 Melody of all Sorts of Musick, nor the
 t Scents of Flowers, Oils or Spices, nor
 et Taste of Manna or Honey, nor fair
 alluring to carnal Embraces. None of
 Things do I love, when I love my God.
 t I love a certain Light, and a certain
 and a certain Fragrancy, and a certain
 and a certain Embrace, when I love my
 he Light, the Voice, the Fragrancy, the
 and the Embrace of my inward Man;
 that shines to my Soul, which no Place
 tain; and where that sounds, which no
 can measure; and where that smells,
 no Blast can disperse; and where that
 s, which no Eating can diminish; and
 that is embraced, which no Satiety can
 e. This it is that I love, when I love
 od.



the whole Region of it with it
cried out, Anaximens *is mistake*
God. I ask'd the Heavens, the Su
and the Stars ; neither are we, f
God whom thou seekest. And
these Things, which stand around
of my Flesh, You have told me c
God, that you are not he, give
some Tidings of him. And they all
a loud Voice, *it is he that made u*
was my considering them, and th
was the Beauty I discovered in t
turn'd my Eyes upon myself, &
myself, *And what art thou ?* And
Man. And behold in this Man
to my Consideration the Body and

nces] brought back their Intelligence ;
 residing in me and judging of all those
 of Heaven and Earth and all Things
 , when they said, *We are not God, but*
us. It was the interior Man that knew
 things by the Ministry of the exterior.
 within that understood these Things ;
 ul by the Senses of my Body.
 ask'd the whole World concerning my
 nd it answer'd me, *I am not He, but he*
e. Doth not the World appear the
 all whose Senses are sound ? Why then
 not speak the same to all ? Living Crea-
 eat and small see it ; but they can ask it
 stions, for there is not in them *Reason*
 g as *Judge* of the Discoveries of the
 But Men can ask these Questions, that
 ay behold the invisible Things of God,
 anding them by the Things that have
 ade by him ; *Rom. 1.* But they are apt to
 ect to them by Love, and being subject
 m cannot judge them ; and they make
 se Answers but to the Questions of those
 dge them : Neither do they change their
 that is their Figure, when one Man sees
 nly, another both sees and puts Questions
 ; so as to appear in one manner to one,
 another Manner to the other ; but ap-
 g to both in the same Manner they are
 to one and speak to the other ; or rather,
 they

they speak to all, but only those
 them who compare the Voice which
 from without with the *Truth* with
 the *Truth* that tells me, Neither
 Earth is thy God, nor any-body.
 ture of these Things telleth this to
 them: For every Bulk or Body
 Part than in the Whole. There
 better, I speak to thee my Soul, th
 for thou animatest the Body, g
 which one Body cannot give to:
 thy God is still the Life of thy L

C H A P. VII.

*He proceeds in his Search after God
 to be found either by the vegetative
 Faculty of the Soul.*

1. **W**HAT is it then that I love
 my God? Who is that
 the Head of my Soul? By this
 mine I will ascend up to him.
 that Power by which I adhere to
 give Life and Motion to the
 thereof. For 't is not by this Po
 my God. Else a Horse and a Mu
 no Understanding, *Pf* 31. would
 for in them there is the same Po
 their Bodies also live.

is another Power in me which give life alone, but Sense to my Flesh, Lord hath framed for me ; who hath that the Eye should not hear, and that should not see ; but that I should see by and hear with the Ear ; and in like manner assigned to the rest of the Senses proper to each of them, in their several Offices ; which however divers, I one Soul, act by them. I will pass over also, for the Horse and Mule and me, which likewise are sensitive as

C H A P. VIII.

in to consider the Faculty of the Memory many Wonders of which, to the Glory-Maker, he enlarges upon in this and following Chapters.

pass over then this Faculty also of Nature, and I ascend higher, as it steps, till I find him that made me. I come next into the spacious Fields, places of my *Memory* ; where are up numberless Forms and Images, hither from such Things as have lived by the Senses : There also are whatever Thoughts we have formed, augmenting in our Fancy, or diminishing

nishing, or any other way varying the Thing which our Senses have discovered; and whatever other Things have enter'd thither, which have not as yet been swallowed up and buried by Oblivion. When I am here, I call for whatsoever I have a mind should be brought out, and some Things appear as soon as they are call'd for; others are sought a longer Time before they are found, and are fetched out as if they were from some more secret Repositories; others again thrust themselves out in Crowds, and whilst I am calling for and seeking another Thing, will start up as if they said, *is it not you want?* And I put them by with the Remembrance, until the Thing that I desire be unclouded, and come forth in my Sight from its dark and hidden Cell. Other Things are presented as they are called for, easily and in regular Order, so that what goes before fills the Place to what follows, and having given place is laid up again to be forth coming another when I shall have a Mind. All which is done when I relate any thing by heart.

2. There all Things are kept distinctly by their several Kinds, which have been brought in by their several Avenues; as Light and Colours and Forms of Bodies, which have entered by the Eyes; and all kinds of Sounds do enter the Ears and all Smells through the

Noftrils ; and all Tastes by the Door of
 uth ; and by the Sense of Feeling spread
 1 the whole Body, what is hard, what
 what is hot or cold, smooth or rough,
 or light, either without or within the
 All these Things are taken into the vast
 use of the Memory, and I know not
 cret and inexplicable Folds thereof, to be
 t forth and reviewed, as there shall be
 on ; and all of them come in by their
 ive Gates, and are laid up in the Me-

Not that the Things themselves enter
 but their Images are there ready at hand
 Thought when it remembers them.

Which Images in what Manner they are
 I who can tell, tho' it is plain enough by
 of the Senses they have been received and
 it in ? For when I am both in Darkness

Silence, I represent *Colours* in my Me-
 when I please, and distinguish between
 and Black, and what others I please :
 r do *Sounds* come in and disturb what I
 nsidering on, which has been taken in by
 es ; tho' they also be there all this while,

still in their proper Repository : For I
 r them also, if I please, and they come
 mmediately. And tho' the Tongue be
 and the Throat silent. I sing there as
 as I will ; and those Images of Colours
 are nevertheless there, don't intrude
 themselves

themselves nor interrupt me when I am surveying that other Store which came in by the Ears. Thus also the other Things which have been brought in and stored up together by the other Senses I recall to Mind as I please; and I distinguish the Smell of Lillies from that of Violets, when I am smelling nothing; and prefer Honey to new Wine, and smooth to rough, not by tasting or touching either at that Time, but by remembring only. All this I transact within the great Hall of my Memory.

4. There Heaven, Earth and Sea are presented to me, with all Things in them which my Senses have ever perceived, such only excepted as I have forgotten. There I also meet with myself, and take a Review of myself, what I have done, when and where, and how I was affected when I did it. There are all Things formerly experienced by me, or believed upon the Relation of others, so far as I remember them. From the same Store I form also to myself, and add to those that are past, more and more Things like to such as I have experienced, or believed from what I had experienced; and from these again I represent future Actions, or Events or Hopes; and meditate on them as if they were present. *I will do this or that*, say I within this vast Bosom of my Mind, full of the Images of so many and so great Things. And the Consequence of so do-

ing

*this or that: Ob ! if such or such a
be ! And God forbid that this or
bappen.* Such Things I say with
when I say so, the Images of all
fore me, out of the same Treasury
ory : Neither should I say any of
s at all, if they were wanting.

is this Power of the Memory, ex-
at, O my God, an inward Room
d boundless ; who can sound the
it ? And this is a Power of my
belongs to my Nature ; and I my-
able to comprehend all that I my-
The Soul then is too narrow to con-
o that where it is, what it is it can-
end. Is it then out of itself ? or
itself ? How then does it not con-
prehend itself ?

s to me a Subject of great Wonder.
nished at it. And Men go a great
: and admire the Heights of Moun-
he vast Billows of the Sea, and the
great Rivers, and the Compass of
and the Motions of the heavenly
leave themselves and wonder not at

Now when I named all these
aw them not with my Eyes, yet I
have named them, if I had not then
tains, and Waves, and Rivers, and
*I have seen, and the Ocean which
I have*

themselves nor interrupt me when I
 ing that other Store which came
 Thus also the other Things
 brought in and stored up to
 Senses I recall to Mind as if
 guish the Smell of Lillies
 when I am smelling
 ney to new Wine,
 by tasting or touch
 by remembering
 the great Hall

4. There I
 sented to me
 my Senses
 cepted as
 with my
 what I
 I was
 Thin
 lieve
 rem
 al
 n
 e
 only
 or
 passed
 made
 ed
 founding
 ; or like a Scent, which

air, affects the Smell so
 nory its Image, which
 again call before us ;
 now no Taste in the
 s it were tasted in
 which by the
 is perceived,
 till imagined
 or these Things
 ne Memory, but
 -n in with a wonder-
 ere laid up, as it were,
 no less wonderfully are
 e Remembrance.

P. X.

*in the Memory as dia not
 y of the Senses.*

hear that there are three
 ions, Whether a Thing be
 t Quality it is ? I have in-
 Images of those Sounds,
 is were formed, and I know
 selves passed through the
 id are now no more ; but
 mselves which are signified
 lid not meet with them by
 f my Body, nor ever saw
 i Mind ; and I laid up in
 U my

I have heard of, represented in my Memory, and that with their proper Bulk and Extension, as if I had seen them abroad. And yet, I saw them with my Eyes, I did not draw in of them, nor are they within me, but Images. And I know by which of the Senses the Body, I received their several Impressions.

C H A P. IX.

The Memory of the Rules of Arts and Sciences

I. **B**UT these are not the only Things which are lodged in this immense Capacity of the Memory. For here also are all those Concepts of the liberal Arts, which are not forgotten, removed as it were into a more inward Place, thou indeed there is no Image. And as for these, I carry about with me Images of them, but the Thing themselves. For what Learning is, what the Skill of computing, how many kinds of Questions there are, whatever I know of these Things, is in that Manner in thy Memory, as that I have not only the Image, and left the Thing without, or that like a Voice it has sounded and passed away, leaving behind it an Impression made by the Ears, by which it may be repeated again as if it was sounding, when it is sounding; or like a Scent, which whilst it

dispersed in the Air, affects the Smell so
 by into the Memory its Image, which
 being we may again call before us ;
 at which hath now no Taste in the
 and yet still is, as it were tasted in
 ry ; or as something which by the
 Feeling of the Body is perceived,
 en it is at a Distance is still imagined
 ted by the Memory: For these Things
 are not let into the Memory, but
 es only are taken in with a wonder-
 y ; and are there laid up, as it were,
 ul Cells, and no less wonderfully are
 t again by the Remembrance.

C H A P. X.

*Things are in the Memory as did not
 enter by any of the Senses.*

T when I hear that there are three
 nds of Questions, Whether a Thing be
 nd of what Quality it is ? I have in-
 in me the Images of those Sounds,
 these Words were formed, and I know
 ounds themselves passed through the
 Noife, and are now no more ; but
 Things themselves which are signified
 ounds, I did not meet with them by
 : Senses of my Body, nor ever saw
 in my own Mind ; and I laid up in
 U m

say, if they made any Noise or sou
Tidings of them: The Nostrils
had any Smell, they passed thro
the Sense of the Taste says, if they
your, ask me no Questions about
the Touch says, if they had no Bod
feel them, and therefore could gi
of them. From whence then a
Way did these Things enter into
I cannot tell how it was. For v
them it was not by giving Credit
Judgment, but by acknowledging
own, and there finding them to be
so I recommended them to my Me
them up there, as it were, from
might call for them when I pleas
were then within me even before I

in hidden Caves, that unless they
were worn out by my being minded of
other Men, I could never perhaps
on them ?

CHAP. XI.

*Learn such Things as are not dis-
covered by the Senses.*

then that to learn such Things as
are (of which we don't take in the
through the Avenues of the Senses,
any Images see them within us
themselves) is nothing else but
it were together by thinking on
take Notice, by the Application
of to them, of such Things as be-
lieved in the Memory, but with-

Order ; that so being now laid
out, at hand in the same Memory,
they lay scattered and neglected,
more easily occur to our Atten-
tion which they are now grown to be fa-
ther how many Things of this Na-
ture Memory carry about, which are
laid up, and as I said laid up, as it
is said, which we are said to have
never known ? Which if I should
long time calling them to mind,
sink down in such Manner, and

as it were slip away, into the more and abstruse Apartments, of the Memory I must, in order to know them, thrust out again, and gather them together into the same Region (for they have no other from that Dispersion in which they laster'd before. From whence Thinking is called *Cogito*, from *Cogo*, to gather or collect, (as *Actito* is derived from *Ago*, and from *Facio*) yet so that the Mind has appropriated this Word [*Cogito* to think] to it in such Manner that no other gathering or collecting is called *Cogitation*, but that which is done by the Mind.

C H A P. XII.

The Memory of the Mathematicks not borrowed from the Senses.

THE Memory also contains the innombrable Forms and Rules of Number and Dimensions, none of which were introduced by any Sense of the Body. For there is neither any Colour, or Sound, or Smell, nor have they been either tasted, or at all touched. I have heard indeed the Sounds of the Words, by which they are signified; but they have been discoursed upon; but the Sounds are one Thing, and they are another; for the Sounds are different

in what they are in *Latin*; but the Things themselves are neither *Greek* nor *Latin*, nor other kind of Speech whatsoever. I have seen the Lines drawn by Workmen, and such as have been most fine, like those of Spider's Webb; but those are not the same; are they the Images of these which my mortal Eye has discover'd to me [but far re perfect.] He knows them, however without any Thought of any kind of Body, acknowledged them within himself. I have also perceived the Numbers which we reckon up with all the Senses of my Body; those by which we number are quite other things, neither are they the Images of these others, and therefore have a more perfect Being. He may laugh at me whilst I am saying these Things, who sees them not; and I may have reason to pity him for laughing at me.

C H A P. XIII.

Of the Memory of Things that have passed in the Mind, and of the Affections of the Soul.

ALL these Things I retain in my Memory, and how I learnt them I also retain in my Memory; and many Things I have heard, which in Dispute have been very strongly urged against them, which also I retain in my Memory; which although they be false

yet my remembring them is no Falshood. And that I distinguished between those Truths and these Falisities which were said against them, this also I remember. And I see that I now discern these Things in another Way, than I remember myself formerly to have discerned them, when I thought upon them. Therefore I remember also that I have often thought upon these Things; and what I now discern and understand I lay up in my Memory, that I may afterwards remember that now I understood them. Therefore I also remember my having remember'd. And if afterwards I should remember that I could not remember them, this also would be by the same Faculty of the Memory.

2 The same Memory contains also the Passions and Affections of my Soul, not in the same Manner as the Soul has them when she experiences them, but in another very different Manner, proper to the Power of the Memory. For when I am not joyfull I can remember my former Joy: And at a Time when I am not sorrowful I can remember my past Sorrow: And I can reflect without Fear upon my former Fears. And can call to Mind my former Desires without desiring. Nay, sometimes on the contrary 'tis with Joy I remember my past Sorrow; and with Sorrow I remember my former Joys.

C H A P. XIV.

*quiry how we remember the Passions of the
at a Time when we are not affected with
, but with quite opposite Passions.*

HIS would not be to be wondered at,
with regard to the Body ; for the
is one Thing, the Body another. And
ore 'tis no such Wonder that I should
oy of Mind remember the past Sorrow,
n of the Body. But here the Wonder
ause the Memory itself is the Mind.
, when we recommend any Thing to be
ibered, we say, See you keep it in Mind ;
hen we have forgot a Thing we say,
in my Mind, and it has flipt out of my
still calling the Memory the Mind.
h being so, what is the Meaning of this,
hen with Joy I remember my past Sor-
there should be Joy in my Mind, and
w in my Memory ? And that my Mind
be joyful from the Joy that is there,
et my Memory should not be sorrowful
the Sorrow that is there ? For doth not
Memory belong to the Mind ? Who can
is ? Is then the Memory as it were the
ich of the Mind, and Joy and Sorrow
sweet and bitter Meat ; which when they
mitted to the Memory, like Meat
whic

which are gone down into the Stomach, may be repositied there, but cannot be relished there? It would be ridiculous to think that these Things are alike; and yet they are not altogether unlike.

2. But behold I bring it forth out of my Memory, when I say there are four Passions of the Mind, Desire, Joy, Fear and Sorrow; and whatsoever I can say concerning them by defining and dividing each of them into their different Kinds, 'tis there [in the Memory] I find it, and thence I fetch it out; and yet I am not disturbed by any of these Passions whilst I am remembring and speaking of them. And they were there even before I was considering and surveying them, for otherwise I could not have brought them out by remembring them. Perhaps then as Meat is brought out of the Stomach by ruminating or chewing the Cud, so these Things are brought up out of the Memory when they are called to our Remembrance? But why then is not the Sweetness of Joy, or the Bitterness of Sorrow (in this kind of chewing the Cud) felt in the Mouth of the Thought of him that discourses on them and remembers them? Or is it in this Particular that these Things are unlike, since they are not alike in all Things? For who would ever willingly mention or speak of such Things, if as often as we name Sorrow or
Fe

we should be affected with Sorrow or

? And yet we should never speak of them, we did not find in our Memory, not only sounds of their Names according to the Ideas of them imprinted thro the Senses of the Body, but also the Notions of the Things themselves, which we did not receive in through any of the Doors of the Flesh; but the Mind itself perceiving them by the Experience it hath of its own Passions, recommending them to the Memory, or the Memory of retaining them without their being recommended by any.

C H A P. XV.

Things we remember by their Images, others by themselves.

U T now whether this be by the Way of Images or no, who can easily tell? For name a Stone, or name the Sun, when Things themselves are not present to my Eyes, their Images nevertheless are present by Memory. I name Pain of Body; the Pain is not present, when I am not in any; and yet if the Image were not in my Memory, I should not know what I was speaking of or distinguish it from Pleasure. I name Health of Body, and when I am in Health, the Thing itself indeed is with me; yet if the Image of it was not also in my Memory.

Memory I could by no Means remember what the Sound of these Words signified: Neither would the Sick know when they heard the Health named, what was meant by it, unless that same Image were retained by the Power of the Memory, even when the Thing itself is absent from the Body. I name the Numbers which we number; and they are present in my Memory; not their Images but the selves. I name the Image of the Sun, this same Image is present in my Memory. For 'tis not the Image of this Image which I have then before my Mind, but this Image itself. Itself is present to my Remembrance. I name the Memory, and I know what I name, and where do I know it but in the same Memory? Is the Memory present to itself by its Image; or is it not present by its own self?

C H A P. XVI.

That there is a Memory also of Oblivion or forgetting.

1. **W**HAT when I name Oblivion, I know very well what it is the name? Whence should I know it if I did remember it? I speak not of remembering the Sound of the Word, but the Thing the Word signifies. Which Thing if I had forgotten

I not be able to know what that Sound

Therefore when I remember Memory
the same Memory is by itself present to
and when I remember, at once both
Memory and Memory, Oblivion is also at the
time present: Memory, by which I re-
member; and Oblivion, by which I do not re-

member. Yet what is Oblivion but the Pri-
vacy of Memory? How then must it pre-
sent itself that I may remember it, when if it is
that I cannot remember? But whatever
we remember we retain in our Memory,

certainly remember Oblivion, or we
do not upon hearing that Name, know-
ing signified by it; therefore Oblivion
remained in the Memory. It is present
with us, that we may not forget;
every Being present is Forgetting. Or
to gather from hence, that Oblivion,
we remember it, is not in the Memory
itself, but by its Image? For if it were
present by itself, it would make us not
remember but to forget.

And who can find this out? Who can
understand how it is? Here, O Lord, I
stand and labour in myself? and am be-
come myself a Land of Hardship and much

For I am not now searching into
the regions of the Heavens, nor measuring
the distances of the Stars; nor inquiring in-

to the Manner of the Earth's being poised : For 'tis I myself that remember, I the Soul. It is no such Wonder that any Thing should be far from my Apprehension that is not myself. But what can be nearer to me than myself? And behold the Power of my Memory is what I cannot comprehend, without which I cannot so much as name *myself*. For what shall I say, being certain as I am, that I do remember *Oblivion* or forgetting? Shall I say, that the Thing which I remember is not in my Memory? Or shall I say, that this forgetting is in my Memory, to the End I should not forget? Both are highly absurd.

3. What shall I say to that third Thing, *viz.* that it is not Oblivion itself but the Image of it that is in my Memory, when I remember it? But how can I maintain this, since when the Image of any Thing is imprinted in the Memory, the Thing itself must first be present, from whence the Image may be imprinted? For 'tis in this Manner that I remember *Carthage*, and all the Places where I have been, and in this manner I remember the Faces of the Men whom I have seen, and the Objects of the other Senses; in this Manner I remember the Health or Pain of the Body; when these Things were present, my Memory borrowed from them their *Images*, which I might have present with me and survey in my
Mind,

I, as often as I should afterwards remember the Things themselves when absent. If before *Oblivion* also be retained in the Memory, not by itself, but by its Image; it certainly must first have been present itself; that Image of it might be taken. Now when as present, how could it imprint its Image in Memory, when the Nature of *Oblivion* raze out by its Presence what it finds already imprinted there? And yet however it be, tho' the Manner of it be incomprehensible inexplicable, certain I am, that I remember *Oblivion* itself, which is that which covers and defaces what we have before remember'd.

C H A P. XVII.

admires the Power of the Memory, but resolves to pass beyond it to find his God.

GREAT is this Power of the Memory, and something very astonishing, O God; a profound and infinite Multiplication, and this is my Soul, and this is myself. What a Thing then am I, O my God? What Nature am I? A various and multiform Being, and very incomprehensible. And be-
hold thro' these innumerable Fields, and
as and Caverns of my Memory, innume-
rably full of innumerable Sorts of Things (ei-
ther by their Images, as of all Bodies; or by
the

ST. AUGUSTINE'S

Life. I will seek thee, that my Soul
 For my Body lives by my Soul,
 lives by thee. How then do I
 seek thee? For it is not with me, till I
 find it enough, there where I ought to find it.
 then do I seek it? Is it by the Way of
 Ignorance, as if it were a Thing that I
 but still retain in mind that I had lost?
 Or is it by the Way of desiring to learn
 of the unknown, which I either never knew
 or so absolutely forgot, as not even to
 know that I have forgot it? But is not this the
 Thing that all desire, and there is
 something that desires it not? Where then have they
 any Knowledge of it, that they should
 desire it? Or where have they seen it, that they
 be so much in love with it? We have it
 but after I know not what Manner: And
 is a certain other Manner in which who
 one hath it, he is then happy. And the
 some that are happy in Hope: These have
 a different Manner, than they who are
 happy in Deed; but yet are better than
 who are neither happy in Deed nor in
 Yet even these, if they had it not in some
 way, would not be so desirous of being happy
 which they most certainly desire.

2. They have got some Knowledge of
 know not how: And therefore they have
 I know not what Sort of Nobility or

P. 18. CONFESSIONS. 359
And thee, O true Good, and secure Delight,
Where then shall I find thee ?

C H A P. XVIII.

Of the Memory of Things lost.

IF I find thee any where besides, or out of my Memory, I must then remember thee : And how then shall I find thee, if I have Remembrance of thee ? When the Woman *lost her Groat, and sought it with a Candle,* she had not remember'd it, how could she find it ? For when she had found it, how could she know that was it, if she had no Remembrance of it ? I remember my seeking after many Things that I had lost, and that I have found them : Whence do I know this ? Because when I was seeking any of them, if any one should say to me, *is it not this, or that ?* I should answer, no, untill that were brought forth which I sought after. Which if I had remembered whatever it were, tho' it should be offer'd to me, I should not find it, because I should not know it. And so it always happens, when we seek after any Thing that is lost, and find it.

2. But when a Thing is only lost from the Senses, and not from the Memory, as any visible Body, the Image of it is kept within us, and when the Thing is sought till it be restored to

~ * * * ~

*In what Manner Beatitude,
in the Memo*

1. **I**S it then in their Inter-
ner, as when a Man re-
which he has seen? No. For
not seen by the Eyes, beca
Or is it in the Memory as w
bers? No. For he that has
ledge, seeks no longer for the
But we have a happy Life i
and therefore we love it, a
want to acquire it, that we
it then in the Memory, as
quence? No. For altho' th
not eloquent, upon the hea
member the Thing itself,
desire Eloquence, from whe
they have a Knowledge of i
have by the Sense of the Be
that were eloquent, and h

en in the Memory, as we remem-
rhaps it may be so. For I remem-
en when I am sorrowful, as I do a
when miserable. Neither did I
y Sense of the Body, either see, or
ell, or taste, or touch my Joy ; but
eried it in my Mind, when I have
l, and the Notion of it stuck in my

So that I am able to remember it
; with Contempt, sometimes with
ording to the Diversity of the Things
I remember myself to have rejoiced.
iful Things I have experienced a kind
which when I now remember I hate
it : And I have had a Joy in good and
Things, which I remember with De-
perhaps these are not with me now ;
erefore with Sorrow I remember my
Joy. Where then, and at what Time
had Experience of a happy Life ? That
ld remember it and love it, and desire it ?
ot only I, or a few only with me, but all
without Exception, desire to be happy.
ch if we did not know with an assured
wledge, we should never desire with so re-
e a Will.

But what is the Meaning of this ? That
ou ask of two Men whether they will serve
e Wars, it may be one shall answer that he
the other that he will not : But if you ask

of them whether they desire to be happy? Both without the least Hesitation shall answer, that this is what they desire: And that for no other Reason, one is willing to serve, the other is unwilling, but that they may both be happy. Is it perhaps, because one Man finds Joy in one Thing, another in another Thing, all agree in affirming that they desire to be happy, in the same Manner as they would all agree, if they were ask'd, in affirming that they desire to have Joy, and that this same Joy is what they call a happy Life? Which Joy tho' one Man sees in this, another in that, yet this one Thing aim at, *viz.* that they may rejoice: Which being a Thing that no Man can say, he has not experienced, therefore it being found in his Memory is known again, when we hear the Name of a happy Life.

C H A P. XXII.

A happy Life is Joy in God.

FAR be it, O Lord, far be it from the Heart of thy Servant, who confesseth to thee, be it from me to think that every Sort of Joy can make me happy. For there is a Joy, which is not given to the Wicked, but to them who freely worship thee, whose Joy thou thyself And this is Beatitude or a happy Life, to rejoice to thee, in thee, and for thee: This

For there is no other. But they that think there is some other Beatitude, seek after some other Joy, which is not true, and yet their Will still follows some Image at least, or Resemblance of Joy.

C H A P. XXIII.

Why Men are not happy, notwithstanding they all in some Measure love the Truth, and rejoice in it.

IS it not then certain that all desire to be happy ; because as many as will not rejoice in thee, which alone is a happy Life, will not indeed a happy Life ? Or do all will this ? But because the Flesh lusts against the Spirit, and the Spirit against the Flesh, Gal. 5. so that they don't do what they will ; they fall upon that which they are able to do, and are content with it : Because that which they are not able to do, they do not will so much as is sufficient to make them able. For I ask of them all, whether they had rather rejoice in the Truth, or in Falshood ? and they make as little Hesitation in answering that they had rather rejoice in the Truth, as they do in saying, that they desire to be happy. For a happy Life is Joy in the Truth. And this is Joy in thee, who art the Truth, O God, my Light, the Health of my Countenance, my God. This happy Life all desire.

T

This Life, which alone is happy, all desire : All desire Joy in the Truth. I have met with many that were willing to deceive, but not one that had a mind to be deceived. Where then have they had a Knowledge of this happy Life, but only where they have known the Truth? For this also they love, because they are not willing to be imposed upon by Falshood. And when they love a happy Life, which is nothing else but Joy in the Truth, they must needs all love the Truth. Nor would they love it, they had not some Knowledge of it in the Memory.

2. Why then have they not a Joy in it? And why then are they not happy? Because they are more strongly occupied in other Things which rather make them miserable, than that can make them happy, of which they have a slender Knowledge. For as yet there is little Light in Men: O let them walk, walk on lest the Darkness overtake them, *Jobn* 12. But why does Truth often bring forth Hatred? And why did thy Servant become an Enemy to Men preaching the Truth, *Gal* 1. Since all Men love a happy Life, which is nothing else but Joy in the Truth? Because Truth is so loved, that whosoever love any Thing else, would have that to be Truth which they love. And because they are not willing to be imposed upon by Falshood, they are not

be convinced that they have been thus imposed upon. Therefore they hate the Truth, for the Sake of that Thing which they love instead of Truth. They love the Truth, when it shines upon them, and they hate it when it reproves them. For because they are unwilling to be deceived, and willing to deceive; they love the Truth when it discovers itself; and they hate it when it discovers themselves. And therefore they are justly repaid, that they who are unwilling to be made manifest by the Truth, shall be manifested by it against their Will; and the Truth itself shall not be manifested to them. Thus, even thus the Mind of Man, yea even the Devil, being blind and sick, and filthy and impenitent, it would fain lie hid; and is not willing that any Thing should lie hid from it. The rarity justly happens to it that itself cannot lie hid from the Truth, and the Truth lies hid from it. And yet however miserable it is, so it rather chuses to rejoice in true Things than in false. But then only will it be truly happy, when without any Impediment or Disturbance it shall rejoice in that only Truth, by which all Things are true.

C H A P. XXIV.

That God also is in the Memory.

BEHOLD how far have I travelled in Memory, seeking thee, O Lord; I have not found thee out of it. For neither I found any Thing concerning thee, which was not in my Memory, since I first learnt thee. For since I first learnt thee, I have not forgot thee. For where I found the Truth, I found my God, who is the Truth itself; since I first learnt, I have not forgot. Then I first learnt thee, thou abidest in my memory: And there I find thee, when I remember thee, and am delighted in thee. Thy holy Delights, which thou hast laid upon me by thy Mercy, having regard to my Poverty.

C H A P. XXV.

He inquireth in what Part of the Memory he dwelleth

BUT where dost thou, O Lord, abide in my Memory? Where is thy Residence? What kind of Lodging hast thou made for thyself? What kind of Sanctuary hast thou there built for thyself? Thou hast vouchsafed this Honour to my Memory, to take

therein; but in what Parts thereof thou
lged, is what I am now considering. For
'd beyond the lower Parts thereof, which
common with Beasts, when I remember'd
for I found thee not there amongst the
es of corporeal Things; and I came to
Parts thereof, where are laid up the Affec-
of my Mind, neither could I find thee
: And I enter'd into the Lodging of my
lself, which is also there in my Memory,
ase the Mind remembers also itself; and
er wast thou there: For as thou art not a
oreal Image, nor an Affection of the Mind,
as we experience when we rejoice or are
wful, when we desire or fear, when we
mber or forget, or the like; so neither
ou the Mind itself, because thou art the
God of the Mind. And all these Things
hanged, but thou remainest for ever un-
geable, high above all Things; and yet
hast vouchsafed to dwell in my Memory
the Time that I first learnt thee. And
do I inquire in what Place thou dwellest
, as if there were any Place there? Thou
est there for certain, because I remember
ever since I learnt thee, and I find thee
whenever I call thee to mind.

C H A P. XXVI.

He found God no where but in God himself

WHERE then did I find thee, that I learn thee? For thou wast not in Memory before I learnt thee, where then I find thee that I might learn thee, thyself above me? And here is no such Place, and we depart from thee, and yet approach to thee, and yet here is no Place. Thou the Truth, residest where, giving Audience to all that consult thee, and at the same Time giving Answer to them that consult thee upon ever so many and so many Things. Thou answerest clearly unto all, all do not hear thee clearly: All conform unto thee upon what they please; but hear not always of thee what pleaseth them. He is thy servant, who desires not so much to tell thee, what may be conformable to his Will; but rather to conform his Will to thee, ever he shall hear from thee.

C H A P. XXVII.

He laments his having loved God so late

TOO late have I loved thee, O Beauty so new, so
I loved thee! And behold thou w

as abroad, and there I fought thee; and
 ed as I was, ran after those Beauties,
 thou hast made. Thou wast with me,
 was not with thee: Those Things kept
 from thee, which could have no Being
 thee. Thou hast called, thou hast cried
 and hast pierced my Deafness. Thou hast
 ed, thou hast shone forth, and hast dis-
 my Blindness: Thou hast sent forth thy
 ancy; and I have drawn my Breath, and
 fter thee: I have tasted thee, and am
 after thee: Thou hast touched me, and
 all inflamed with the Desire of thy Em-

C H A P. XXVIII.

*wails his present Misery, in which he
 ot enjoy a perfect Union with his God.*

WHEN I shall adhere to thee with my
 whole self, then shall I no where meet
 ny Sorrow or Labour; and my Life shall
 ly alive when quite full of thee. But
 nas much as every one whom thou fillest,
 lso bearest him up; because I am not full
 e, I am a Burthen to myself. My Joys
 ught to be lamented, contend with my
 vs, in which I ought to rejoice; and to
 Side the Victory inclines, I know not.
las! have Pity on me, O Lord.—Again,
 m

my evil Sorrows contend with my good Joys and on which Side the Victory stands, I know not. Alas! O Lord, have thou Pity on me. Behold, I hide not my Wounds. Thou art my Physician, I am sick: Thou art merciful, I am miserable. Is not *Man's Life a Temptation upon Earth*, Job 1.

2. Who can be in love with such Troubles and Difficulties? Thou commandest that they should be endured, but not that they should be loved. No one loves what he endureth, though he loves to endure it. For though he is glad that he patiently suffers it, yet he had rather not have it to suffer. In Adversities I long for Prosperities, in Prosperities I apprehend Adversities: what middle Station is there between the two, where Man's Life can be without Temptation? There is a Woe to the Prosperities of the World, from two Things, *viz.* from the Apprehension of Adversity, and the Corruption of Joy. And there is a Woe to the Adversities of the World from three Heads, *viz.* from the Longing after Prosperity, from the Uneasiness of the Adversity itself, and from the frequent Shipwreck of Patience. Is not then Man's Life upon Earth a continual Temptation without any Intermission?

C H A P. XXIX.

*whole Hope is in God ; to whom he prays
for Continency.*

D now my whole Hope is in nothing else
t in thy exceeding great Mercy, O Lord,
d. Give me what thou commandest,
mand me what thou wilt. Thou com-
me Continency. *And when as I knew*
ne, Wisd. 8.) that no Man can be con-
nless God give it ; and this also was a
Wisdom to know whose Gift this was.
Continency we are recollected and brought
one Thing, from which we had been
d, and split upon many Things. For
h thee less, who loveth any Thing else
ee, which he loveth not for thee. O
which always burnest, and art never ex-
ed ! true Charity, my God, set me all
Thou commandest Continency. Give
it thou commandest, and command what
lt.

C H A P.

C H A P. XXX.

He examines himself, and confesses his remaining Infirmities, and Temptations: And first as to the Concupiscence of the Flesh.

I. **T**HOU commandest me Continency, both from *the Concupiscence of the Flesh, and from the Concupiscence of the Eyes, and from the Ambition of the World,* 1 St. John 2. And first thou hast commanded me Continency from carnal Concubinage; and as to Marriage itself, thou hast counselled me something better, than what thou hast allowed. And because thou hast given it, it hath been observed by me, even before I was made a Dispenser of thy Sacrament. But yet there live still in my Memory, of which I have spoken so much, the Images of such Things, which my former Custom hath fixed there; and these still come in my Way; tho' without any Strength when I am awake; but when I am asleep they are more prevalent not only to Delectation, but even to Consentment, and to Fact very like unto them. And so much Power hath the Delusion of these Images in my Soul and in my Flesh, that such false Representations persuade me when asleep to what true Sight, when I am awake, no way entice me. And is it not then also the same I, O Lord, my God? And yet there

uch Difference between myself and myself ;
 een the Moment that I pass from hence to
 , and that when I return to Wake.

Where is then that Reason, by which my
 I, when awake, resists such Suggestions,
 f the Things themselves present themselves
 re me, remains unmoved ? Is it shut up to-
 er with the Eyes ? Is it lulled asleep together

the Senses of the Body ? How comes
 en, that even in our sleep we often-
 s resist, and being mindful of our Reso-
 n, and chastely persevering in it, give no
 ner of Assent to such Allurements ? And
 here is so great a Difference, that when
 appens otherwise, as soon as we awake,
 return to the Repose of Conscience, and
 he Difference we discover that we have
 done that, which we are grieved should
 my Ways done in us. Is not thy Hand,
 God, omnipotent, able to heal all the In-
 ities of my Soul ; and with a more abun-
 Grace, to extinguish also these lascivious
 ions of my Sleep ?

Thou wilt increase, O Lord, more
 more in me thy Gifts, that my Soul
 follow me towards thee, disengaged
 the Bird-lime of Concupiscence ; that
 ay be no more a Rebel to itself ; and that
 in Sleep it may not only not ad any
 Filthiness of Corruption by those se
 duc

ducing Images, unto the Flux of the Flood, but yield no Manner of Consent to it. For that nothing of this Nature should give me the least Pleasure (even so much as may be restrained at will) or be any Harbour'd in my chaste Affection when not only in this Life but also in this no great Matter for the Almighty God who art able to do above all that we understand, Eph. 5. But now what I suffer in this kind of my Evil, I have communicated to my good Lord; rejoicing with Fear that thou hast already given me; and for that in which I am yet imperfect that thou wilt perfect thy Mercies in me, I arrive at that full Peace, which both Interior and Exterior shall then enjoy. *Death shall be swallowed up in Victory.* 15.

C H A P. XXXI.

His remaining Infirmities, with regard to Temptations of the Taste, in Sensual Intemperance of Eating.

1. **T**HERE is another Evil of the Tongue, and would to God the Day be sufficient for it, St. Mat. 6. For by Excessive Drinking we are obliged to repair the Ruins of the Body, until thou destroy

eats and the Belly, 1 *Cor.* 6. when thou shalt slay our Indigence by an admirable Satisfaction ; and shalt cloath this Corruptible with eternal Incorruption, 1 *Cor.* 15. But now this Necessity is pleasant to me, and against this Pleasure I fight, that I may not be engaged by it ; and I wage a daily War against it by Fasting, often bringing my Body into Subjection, *Cor.* 9. and these Pains are removed with Pleasure. For Hunger and Thirst are pains ; and like a Fever they burn and kill, unless they be removed by the Physick of our nourishment. Which because it is always at hand, from the Comfort of thy Gifts, with which both the Land and the Water and the Air supply our Infirmities, these our Calamities are called Delights.

2. This thou hast taught me, that I should not take this Nourishment, as a Medicine. But whilst I am passing from the Unhappiness of Hunger to the Satisfaction of being full, the Snare of Concupiscence lieth in wait for me in the Way ; for the very Passings themselves are a Pleasure : And there is no other way to pass but this, to which Necessity obligeth me. And thus, whereas Health is the result of Eating and Drinking, yet there is a precious Delight comes in as an Attendant, which the most part endeavours to go before, for its Sake, should I do, what I pretend

I tend and desire to do only for Health. Nor are both of these content with the Allowance: For what is sufficient for Health is too little for Delight. And many becomes uncertain, whether it be the Care of the Body that requires a supply, or the voluptuous Deceit of Science that calls for this Allowance. An unhappy Soul grows glad of this Unhappy Pleasure, and prepares herein the Protection of a false excuse, being pleas'd that it does not appear to be exactly proportion'd for the main End of Health, that under the Cloak of Health may recover the indulging her Pleasure.

3. These Temptations I daily resist; and I invoke thy Right-hand Assistance; and to thee do I refer my anxieties; for I am yet to seek for Counsel in this Matter. I hear the Voice of God commanding me, St. *Luke* 21. Let your Hearts be overcharged with Intemperance, Eating and Drunkenness. Drunkenness far from me; thy Mercy will keep it ever coming near me: But Intemperance Eating sometimes steals upon thy Servant. Thy Mercy will remove it far from me, so that no one can be continent unless thou give Grace.

8. Thou grantest many Things to thy Servants: And what Good we receive we pray for it, from thee we receive.

afterwards know and acknowledge
ving these Things from thee, is also

I never was a Drunkard, but I
wn Drunkards that have been made
thee. Therefore it was thy Work,
should not be so, who never were
thy Work that they should not be
who for some time had been such :
also it was, that both should know,
as thy Work.

ve also heard another Voice of thine,
6. *Go not after thy Concupiscences,
away from thy Pleasure.* I have
that Sentence by thy Gift, with
was much taken : 1 Cor. 8. *Neither
shall we abound; neither if we eat
we lack.* That is to say, neither
one make me happy, nor the other

Again, I have heard, *Philip. 4.*
e learnt in what Things I am to be
I know both how to abound, and how
need : I can do all Things in him that
eth me. See here a Soldier of the
Camp, and not such Dust as we are.
mber, O Lord, that we are Dust,
of Dust thou madest Man, and he
id is found. I can do all Things, saith
n that strengtheneth me : Strengthen

that I also may be able. Give
commandest, and command what
thou

thou wilt. He confesses, that he has received this from thee, and what he glorieth of he glorieth of in the Lord, 2 *Cor.* 10. I have another praying, that he might also receive, *Ecclus.* 23. Take thou from me, saith he, the Concupiscences of the Belly. Whence appears, my holy God, that thou givest, when it is done, what thou commandest to be done. Thou hast taught me also, O my good Father, that all Things are clean to them that love thee: But it is Evil to the Man that eateth so as to give Scandal or Offence, *Rom.* 14. And that every Creature of thine is good for use, nothing to be cast away that is received with Thanks, *1 Tim.* 4. And that Meat is not to commend us to God, *1 Cor.* 8. And that no Man should judge us in Meat or in Drink, *1 Cor.* 2. And that he that eateth should not condemn him that eateth not; and that he that eateth not, should not judge him that eateth, *Rom.* 14. These Things I have learnt, Thanks be to thee; Praises to thee my God, my Father, who knockest at my Ears, and enlightenest my Heart. Deliver thou me from all Temptations.

5. 'Tis not then the Uncleanneſs of Food I fear, but the Uncleanneſs of irreſiſtible Deſire. I know that all kind of Fleſh was good to be eat was permitted to Adam, *Gen.* 9. That Elias was fed with Fleſh.

1. That *Jobn*, tho' a Man of wondrous
 continence, was not defiled by using
 tures, *viz.* Locusts, for his Food,
 3. And again, I know that *Esau*
 ed by the Concupiscence of Lentils,
 And *David* reprehended by himself
 desire of a Draught of Water, 1
 And that our King was tempted
 atter of *Flesh*, but only *Bread*, St.
 and therefore also the People in the
 were justly condemn'd, *Numb.* 11.
 for their desiring Flesh, but because
 e desire of Flesh, they murmured
 Lord. Being therefore placed, as
 ne midst of these Temptations, I
 Day against the Concupiscence of
 Drinking. For 'tis no such Thing
 olve to cut off at once, and touch
 s I could do with regard to Con-
 Therefore the Reins of the Throat
 held with a just and even Hand, so
 o be too loose nor too strait. And
 O Lord, who is not carried some-
 le out of the Bounds of Necessity?
 e is, he is great, and let him mag-
 ame: But I am not the Man, for
 iful Man. And yet I also magnify
 . And he intercedes to thee for
 ho hath overcome the World, St.
 mbering me amongst the weaker

Concerning the Temptation

AS for the Allurement
I am not much con-
are absent, I want them
present, I refuse them
ready to be always with
seems to me to be with
mistaken. For this D
ed, in which I cannot
there is in me: Inson
questioning itself conc
knows not well how t
much of that, whi
from it, till Experie
Man must be secure
Temptatic

C H A P XXXIII.

Remaining Infirmities with regard to the Temptation of the Ears in Musick.

THE Pleasures of the Ears had more strongly entangled me and captivated t thou hast loosed these Snares, and set liberty. Yet even now I confess, I take satisfaction in the Melody of those Sounds, are enlivened by thy Words, when re sung with a sweet and skilful Voice; it so far as to be engaged in them so, at I can disengage myself at Pleasure. ver, coming as they do, together with Sentences, which animate them, and e their Admittance, they are apt to seek e of some Respect in my Heart, and I ome Difficulty in giving them one that uly suitable. For I seem to myself mes to allow them more Honour than oming; when I find my Mind more rely and ardently raised to a Flame of ion by those holy Words when they are at that Manner, than when they are not and that all the Affections of my Spirit, ing to the great Variety of them, seem e in the Voice and in the singing their Notes answerable to each of them, by they are stirred up by a certain secret

take, it will needs live to get
run before it. Thus in these
without perceiving it, but after
ceive it.

2. Sometimes again, being too
ly fearful of this Deceit, I err, on
by too much Severity. Yea, ver
times, so that I could wish that
lody of sweet Tunes, in which
ter is usually sung, were ban
Ears, and from the Church :
Method seems to me the more
remember to have often heard
Bishop of *Alexandria*, who cau
to entone the Psalms with so sma
of the Voice, that it was mor
than singing. But then again

dulation again ; I acknowledge the
 nest of this Institution.

us I float between the Danger of
 and Experience of Profit : And am
 elined (yet not with an irrecoverable
 t) to approve the Custom of Singing
 hurch ; that by the Delight of the
 aker Souls may be raised to the Af-
 f Devotion. Yet when it happens to

I am more moved with the Singing,
 h the Thing that is sung, I confess
 and am sorry for it, and then I had
 : hear the Singing. Behold where I
 eep with me, and for me, you, who
 ; something of Good with yourselves
 from whence proceed our Actions.
 , who are not doing so, are little
 th these Things. But thou, O Lord,
 look down upon me, graciously hear
 and pity, and heal me : In whose
 n thus become a Question to myself,
 s my Malady.

C H A P. XXXIV.

*winning Infirmities with relation to the
 Temptations of the Eyes.*

ERE remains yet the Pleasure of these
 Eyes of my Flesh, of which I will now
 Confessions, to be heard by the Ears
 of

ous figures, bright and pleasant
not these Things have any hold up
Let God alone possess it, who made
exceeding good indeed, but he is r
they. And these Things accost
wake, all the Day long ; neither
Respite from them, as I do fr
Voices, and sometimes from all
as when I am in Silence. For t
itself, the Queen of Colours, ov
Things that we see, when I am
the Day, many Ways flowing
flatters and enveigles me, wh
something else, and not observi
vehemently doth it insinuate itse
sudden it be withdrawn, it is imp
for again, and if it be a long 7

blest his Sons not knowing them, but in blessing them was so happy as to know them : Or which *Jacob* saw, when he also being blind by great Age, with an enlighten'd Heart fore-shew'd the Conditions of the several People that should descend from his Sons, *Gen. 49.* And when he imposed his hands mysteriously crossed upon his Grandchildren, by *Joseph*, not as their Father outwardly directed, but as he inwardly discerned ! This is true *Light*, and it is one, and never changes : And all they are one that behold it and love it. But that other corporeal Light, of which I have been speaking, seasons the Life of this World for its blind Lovers with an enveigling and dangerous Pleasure. But those who know how from it to give thee Glory, O God, the Creator of all Things, spend it in thy Praise, and are not caught by it in their Sleep. And such I desire to be.

3. I resist the Seductions of the Eyes, lest my Feet, with which I am entering upon thy Way, should be entangled : And *to thee I lift up my inward Eyes, that thou mayst pull my Feet out of the Snare*, *Pf. 24.* And thou, from time to time dost disengage them, for they are often ensnared. Thou ceaseest not to loosen them when they are sticking in these Nets, which are prepared for them on all Sides, because *thou wilt neither sleep nor slumber, who art the Keeper of Israel*, *Pf. 120.* For what innumerable In-

venie

Men added to the Allureme
Abroad doating on what they
forfaking him by whom they
defacing that which they we

4. But I, O m God, and
from thefe Things do now fir
and do facriſice Praise to my
all theſe Beauties, which paſſ
the ſkilful Hands of Artiſts,
that Beauty, which is above
which my Soul ſighs Day and
Arts and Admirers of theſe
whiſt they take from that fir
of approving them, don't u
the Rule of uſing them. As
they don't ſee it, ſo as to ſir
farther. and so

, sometimes without my perceiving it
ave only slept upon them, and some-
1 Pain to me, when I have stuck fast

C H A P. XXXV.

*ning Infirmities with relation to the
branch of Concupiscence, the Lust of
s, by which he understands vain Cu-*

this may be join'd another Sort of
temptations, of manifold Danger: For
Concupiscence of the Flesh, which is
he Delectation of all the Senses, and
al Pleasures, by serving which, they
elves, who go away far from thee;
the Soul a certain vain and curious
1, not of delighting herself in the
of making Experiments by the Flesh
ne same Senses of the Body, cloak'd

Name of Knowledge and Science.
ing seated in the Appetite of knowing
ft the Senses the Eyes are the principal
ts of Knowledge) is therefore called
riptide *the Concupiscence of the Eyes*,
5 properly belongs to the Eyes: But
his Word with relation to the other
o, as often as we employ them in
Knowledge. For we don't say,
it lightens, or smell how it shines, or
taste

, or feel how bright it is: But all the things are said to be seen. And we don't only see how it shines, which the Eye alone can receive: but we also say, see how it soundeth, how it smelleth, see how it relisheth, see how hard it is, and therefore the general Experience of all the Senses is called (as I have said) the Concupiscence of the Eyes; because the office of Seeing, which principally belongs to the Eyes, is by a certain Similitude exercised also by the other Senses, when they make a Trial of any Thing in the Way of acquiring Knowledge.

2. Now what is done by the Senses for Pleasure, and what for Curiosity, may be evidently discerned by this, that their Pleasure is interposed upon Objects that are beautiful, and melodious or fragrant, or relishing, or smooth and agreeable; but their Curiosity often tries the Contraries, and not for the sake of undergoing Trouble or Uneasiness from them, but merely for the Lust of trying and knowing them. what Pleasure is there in beholding in a man's Carcass what may strike you with Horror? And yet if such a Thing lie any-where, a flock will flock to see it, and grow sad and pale at the sight of it. And they are afraid of seeing it in their Sleep, as if any one had obliged them to see it when they were awake, or as if its Beauty had invited them to it.

ens in the other Senses, which it would
ng to instance in.

om this Disease of Curiosity it is that
nd wonderful Sights attract Men to
hews and Theatres. Hence also Men
o search into the Secrets of Nature,
e has not wrought for us to dive into;
vledge of which is of no Advantage,
his Knowledge is the only Thing that
. Hence also is all that which out of
: irregular Desire of Knowledge is
y magick Art. Hence again, in Re-
lf, God is tempted, when Signs and
are call'd for, not desired for any
it only for the Experiment.

this so vast a Wood full of Snares and
behold, O Lord, how many I have
d, and cast away from my Heart, as
enabled me to do it, thou the God of
ion Yet when shall I dare to say,
every Day being encompassed on all
th the Importunities of so many of
ds of Things; when shall I dare to say
ich Thing at all makes me intent to

or with a vain Care to be taken by
rue, the Theatres at present draw me
hem: Neither do I care to know the
of the Stars; nor did my Soul ever
Answers from Spirits: All sacrilegious
: I detest. But with how many Sug-

Y

gestion

ons and artful Stratagems
to tempt me to ask for some Sign of
ord, my God, to whom I owe my
sincere Homage? But I beseech thee
ough *Jesus Christ* our King, and our Con-
Jerusalem, which is all Simplicity and
y, that as the Consent to any such Tempt-
in is far from me; so it may be removed
rther and farther. But when I ask thee
e Welfare or Salvation of any one, I have
quite another End and Intention from thee
nd thou givest me, and I hope wilt ever
me, the Grace on such Occasions readily
acquiesce to thy holy Will, whatever thou
pleas'd to do.

5. Nevertheless in how many petty and
temptible Things is our Curiosity daily tem-
And who can count how often we fall?
often when People are relating vain and
Things, do we at first, as it were, re-
them, not to give Offence to the Writer
afterwards by little and little willingly
tertion to them? I don't now go to se-
coursing a Hare, when it is done in the
But in the Field such a Course presents
Sight, when I chance to be passing by
me off perhaps from some Thoughtful
Moment and draws my Attention to
Not so as to make me turn aside with
of my Horse, but with the Inclination

unless thou be pleased on these
ter having shewn me my Infir-
y to put me in mind, either from
spire by some pious Consideration
or totally to despise it, and pass
in this vain Stupidity. What
ting at home, and a *Stellio* catch-
a Spider entangling them in her
fixes my Attention upon them ?
me Thing that is acted, tho' the
small ? I proceed from thence to
e wonderful Creator and Ordainer
But it was not with this Thought
gan to observe them : And it is
ickly to rise again, and another
And of such Things my Life is
nly Hope is in thy exceeding great
when our Heart is the Receptacle
s as these, and admits such Troops
nity, hence our Prayers also are
ted and disturbed ; and whilst in
we direct the Voice of our Heart
o important an Affair is broken
ing in, I know not from whence
Thoughts.

H A P. XXXVI.

Infirmities concerning the Temptations of the Pride of Life.

we account this also a contempt-
atter ? or is there any Room here

for Hope, but in thy whole Mercy; thou hast begun to change me? And thou art in how great a Part thou hast reformed who hast healed me first from the Desires, venging myself, that so thou mightest propitious to all the rest of my Iniquities might'st heal all my Maladies; and might deem my Life from Corruption; and be in thy Compassion and Mercy; and satisfy my Desire with good Things, *Pf. 102.* thou hast crush'd my Pride with thy Feet, and tamed my Neck to thy Yoke. And now it is light to me; because so thou hast promised, and so thou hast made it: indeed so it always was, and I knew it: I was afraid to take it up.

2. But yet, O Lord (who alone art without Pride, because thou alone art the true Lord, who hast no Lord over thee) say that this third kind of Temptation wholly quitted me, or can ever cease from my whole Life? To desire to be fear'd, to be loved by Men, for no other End, than a Joy therein, which is no true Joy, is to live in a false Life, and a shameful Ostentation. Hence it chiefly comes, that Men neither love thee, nor chasteely fear thee. And thou resistest the Proud, and givest thy

the Humble, *St. James* 4. And thou thunderest
over the Heads of the Ambitious of this World,
and makest the Foundations of these Moun-
tains to tremble. Yet as it is necessary here
for us, for the better acquitting ourselves of
certain Duties of human Society, to be loved
and fear'd by Men, the Enemy of our true
Happiness presseth close upon us in this Matter.
A preading his Snakes for us, and strewing over
them the Baits of human Applause, that whilst
we greedily pick up the Bait, we may be caught
unawares in the Snare; and so instead of pla-
cing our Joy in thy Truth, may place it in the
Falshood of Man; and may covet to be loved
and feared by Men, nor for thy Sake, but in
thy stead: That thus he having made us like
to himself, may have us with him (not in the
Concord of Charity, but in the Fellowship of
Punishment) who seeks to place his Throne in
the North, *Isai.* 14. that as many as in a
perverse and crooked Way affect to be like to
thee might serve him there in Cold and Darknets.

3. But we, O Lord, are thy little Flock, do
thou keek Possession of us. Spread forth thy
Wings, and let us shelter ourselves under them.
Be thou our Glory: Let us be loved for thy
sake, and let thy Word be feared in us. He
that has a Mind to be prais'd by men, whilst he
is dispraised by thee, shall not be justified by
Men when he shall be judg'd by thee, nor ref-



hath given him : And he has
himself for his being prais'd, th
that Gift for which he is prai
also is praised by Men so as to
thee. And in this case better
praiseth than he that is praised
is pleased with the Gift of C
the latter is better pleas'd w
[viz. Praise] than with the C

C H A P. XX.

The great Danger of Vain-gl ses of Men.

1. **W**E are daily assaulte
these Temptation
without ceasing. The Tem

And I very much dread my hidden Sins, which are known to thy Eyes, but not to mine. For in other Kinds of Temptations, I have some Way, by which I may try myself, but none at all in this. For as for the Pleasures of the Sense, and the vain Curiosity of Knowledge, I may perceive how much I have my Mind weaned from them, when I am without them, either by my Will, when they are absent, or by Necessity, when they cannot be had : For at such Times I ask myself how much more or less Trouble I find in being without them. And as for Riches (which Men covet to this End, that they may be subservient to some one of the three Kinds of Concupiscence, or to two, or to all of them) if the Mind cannot discover, as long as it possesseth them, whether it despiseth them or no, it may try itself by parting with them. But what must we do to rid ourselves of all Praise, that so we may try how able we are to forego it ? Must we live ill, and follow so profligate a Course of Life, that all that know us may abhor us ? Could a greater Madness be named or thought on ? But if Praise both usually is and ought to be the Companion of a good Life, and of good Works ; as we must not renounce a good Life, so we cannot avoid its being attended with Praise. Now I am not sensible what I can forego contentedly, or what I cannot part with without

ain till I have the Trial by being without it.

2. What do I then confess to thee, O Lord, in this kind of Temptations? What? But that I am delighted with Praises, but more with the Truth itself than with Praises. For if it were proposed to me, whether I had rather being mad, or erring in all Things, be praised by Men; or being constant and confirmed in the Truth be decried by all; I know what I should chuse? But then I would not have the Approbation of another's Mouth increase my Joy for any Good in me: Yet I confess it increases it, and that Disparagement diminishes it. And when I am troubled at this my Misery, and Excuse occurs to me, which whether it be just or no, thou knowest, O God, for it makes me uncertain. For because thou hast not commanded us Continency, that is from worldly Things we are to restrain our Love; but Justice, that is where we are to place it; it is thy Will that we should not only love but also our Neighbours; I often seem to self to be delighted on these Occasions with Advantage of my Neighbour, or the Honour of his Good, when I am pleased with the commendations of one that understands Things and again to be grieved for his Sake who him disparage what he is ignorant of and good. For I am also grieved sometimes with my own Praises, when either those

fed in me, which I dislike in myself, or when
ings good indeed, but slight and inconsidera-
are more valued than they ought.

. But then again, how do I know whether
not thus affected, because I would not
the Person that praiseth me, entertain a
erent Opinion of me, from that which I
e of myself. And this not because I am
zed with his Profit; but because the same
d Things which please me in myself, be-
e more pleasant to me, when others also are
sed with them. For in some Sort it is not I
am prais'd, when it is not my own Judg-
it of myself that is prais'd: As when those
ngs are prais'd in me, which displease me,
hose Things are praised more, which please
less. Am I not therefore still in the Dark,
o the Knowledge of myself in this Matter?
old, I see in thee, O Truth, that I ought
to be pleas'd with my being prais'd for my
sake, but only for my Neighbour's Good.
whether it be so with me, or no, I know
For I am less known in this Matter to
elf than to thee. I beseech thee, O my God
over thou myself to me, that I may con-
my Wounds to my Brethren, who will
for me.

. Let me yet more diligently examine my-

If it be only in respect of my Neigh-
r's Benefit, that I am touched with my own
Praises:

Praises ; why then am I less moved if any other
 be unjustly dispraised, than if it were myself ?
 Or why am I more concern'd at an Affront
 offer'd to myself, than if with equal Injustice
 it were offered to another in my Presence ?
 Can I pretend not to know that this is so ?
 Or shall I delude myself so far as not to do
 the Truth in thy Presence, both in Heart and
 Tongue ? Such a Folly as this, do thou keep
 far from me, that my own Mouth may not
 to me the flattering Oil of the Sinner to anoint
 my Head, Ps. 140. I am poor and needy, I
 then the best when with secret Groans I
 damn myself, and seek thy Mercy, until
 Deficiency be repaired and perfected into
 Peace which is hidden from the Eye of
 Proud and Self-conceited.

C H A P. XXXVIII.

*Publick Actions and Discourses are most ex-
 to the Danger of Vain-glory.*

NOW the Words that proceed from
 Mouth, and Actions that are known
 Men, carry with them the most dangerous
 Temptation from this Love of Praise,
 is ever striving to procure the Applause
 others, for the advancing of a certain
 Excellency, which it affects ; which
 eth not even then to do, when I see

myself, taking Occasion to attack me from my very censuring of it. And oftentimes it happens that a Man is guilty of a greater Vain-glory in making Profession to contemn Vain-glory. So that he does not now in Truth glory in the Contempt of Vain-glory; for he does not really contemn it whilst within himself he glories in it.

C H A P. XXXIX.

Persons may be many Ways guilty of a criminal Self-conceit, without any regard to Praise from others.

THERE is yet within us another Evil in the same Kind of Temptation, by which Persons are vainly conceited, and take a Complacence in themselves, whether they please or displease others, and without affecting to please others. Such as these, whilst they please themselves, very much displease thee; not only by taking Pride in Things that are not good, as if they were good; but also in good Things that are thine, as if they were their own; or if as thine yet as conferred on them for their own Merit, or if as from thy Grace without their meriting them, yet so as not to be sociable in their Joy for them, but so as to envy others the like Graces. In all these and the like Dangers and Labours, thou seest the Tremblings of my Heart: And I am

more sensible of my Wounds in this kind being from time to time healed by thee, than of their not being inflicted on me.

CHAP. XL.

*A Recapitulation of the Contents of this Book.
His extraordinary Transports sometimes in
the Contemplation of God.*

WHERE hast thou not walked along with me, O Truth, instructing me what I ought to avoid, and what to desire, whilst I have been referring to thee my interior Sights such as I could discover, and have been consulting thee concerning them? I have survey'd the World abroad, as far as my Senses could reach; and I have considered the Life of my Body, and those same Senses of mine; whence I entered into the inner-chambers of my Memory, those manifold Capacities fill'd with innumerable Stores by wonderful Ways: And I consider'd them, and was amazed at them: And none of them all could I discern without thee, and yet I found none of them in thee. No, nor I myself the Discoverer, who have travelled over all these, and have endeavour'd to distinguish, and estimate each of them according to their several Dignity; reasoning some from the Messages of the Senses; questioning about others, which I perceiv'd

Chap. 40.

CONFESSIONS.

within me whence they came, distinguishing and numbering up the several Messengers brought me Intelligence ; and then did I lay in my Memory all its Treasures, I drew some, laying up others again, and drew out others : Yet I myself, I say, who was the cause of all this, that is, my Faculty itself, but I did all this, was not thou ; for thou wast the Light, always the same, which I consulted concerning all these, whether they were good or bad, and what they were ? And of what Value they were to me. And I listened unto it, instructing and commanding me. And this I still do, and often to do. This gives me great Pleasure, and as often as I can have Leisure from my necessary Duties I repair to this Pleasure, for I can find in all these Things, I run through consulting thee, any one I desire, Repose for my Soul, only in thee, where my Dissipations may be recollected, and nothing of me may go astray from thee. Sometimes thou dost admit me into an Abode of Devotion very uncommon within my Prison ; to I know not what Sweetness, if it were to be perfected in me, I know not what there could be that such a Life I want. But I fall back again into the same below, by the Weight of my Misery ; again engulfed in the Things I am accustomed to, and am held fast by them. And

much, but still am held fast. So the Burthen of Custom presses down. Here I am able to be but not will; I am willing to be, but not able; and always miserable.

C H A P. XLI.

*God who is the Truth will not be
other with a Lie.*

Therefore I proceeded also to the Maladies of my Sins, in the of Concupiscence; and I invoked the hand to cure me. And I looked for Brightness with my wounded Heart struck back by it, I said, *Who can thither? I am cast forth from the Sight of Thy Eyes*, Pl. 30. Thou art the Truth, the best above all Things: But I through my incontinence was not willing to lose thee: As no Man desires in such a way to tell Lies, as to be ignorant him of the Truth. Therefore I lost thee, because I vouchsafest not to be possessed together with a Lie.

C H A P. XLII.

For a Remedy for all our Maladies we are not to have Recourse, with the Platonists, to evil Angels or Demons.

AN D now whom should I find, who might reconcile me to thee? Was that Office to be undertaken for me by some Angel? By what Prayer? By what Sacraments? Many endeavouring to return to thee, and not being able by themselves, have, as I hear, attempted such Ways, and fallen into the Desire of curious Visions, and so have deserved to be imposed upon by Delusions. For they sought thee being puffed up with Pride of their Learning, and exalting rather than beating their Breasts; and they drew to themselves, by the Likeness of their Dispositions, the Powers of this Air, conspiring with them, and associated with them in their Pride, by whom they might be deceived by magical Operations, whilst they were pretending to seek a Mediator, by whom they might be purged; and here was no such; but it was the Devil, *transforming himself into an Angel of Light*, 2 Cor. 11. And it was a great Allurement to proud Flesh, that they had lighted upon a Spirit, who *had no Body of Flesh*. For they were both

More

Mortals and Sinners; and thou, O Lord, to whom they proudly sought to be reconciled, wert immortal and without Sin. Now the Mediator between God and Men, ought to have something like to God; and something like to Men; lest if in both he were like to Men, he should be at too great a Distance from God; or if in both he were like to God he should be at too great a Distance from Men, and so not be a Mediator. Therefore this counterfeit Mediator (by whom through thy secret Judgment, Pride deserves to be deluded) has one Thing common with Men, that is, Sin; and would seem to have another Thing common with God, whilst not being cloath'd with mortal Flesh, he counts himself as immortal. But since the Images of Sin in Death, *Rom. 6.* he hath this common with Men, from whence with them he is sentenced to Death.

C H A P. XLIII.

That Jesus the true Mediator, through whom he humbly hopes to be cured of all his Malices.

BUT the true Mediator, whom by thy secret Mercy thou hast manifested to the Humble, and sent, that by his Example Men might learn Humility, that Mediator

and Men, the Man Christ Jesus, 1
n. 2. hath appeared between mortal Sinners,
the immortal just one; being mortal with
n, just with God. That as the Wages of
Sin is Life and Peace, he, by his Justice
ed to God, might evacuate Death to Justi-
Sinners, which Death he was pleased to
e in common with them. The same Media-
was made known to the Saints of old, that
they, by the Faith of his Passion to come,
ve by the Faith of his Passion now past might
in Salvation. And he was Mediator, inasmuch
ie was Man: But inasmuch as he was *the Word*
was not Mediator, because he was equal to God,
together with the Holy-Ghost one God.

2. How hast thou loved us, O good Father,
thou hast not spared thy only Son, but delivered
him up for us Sinners? Rom. 8. How hast
ou loved us? for whom he, who *thought*
no Robbery to be equal to thee, was made
subject even unto Death, even to the Death of

Cross, Phil. 2. He who alone was *free*
amongst the Dead, Pl. 87. *having Power to lay*
down his Life, and having Power to take it up
in, St. John 10. becoming to thee, in our
half, both a *Victor* and a *Victim*; and there-
e a *Victor*, because a *Victim*; becoming to
e, in our behalf, both the *Priest* and the
sacrifice, and therefore the *Priest*, because the

Sacrifice 3

the Right-hand, and interce-
ssor - Else I should despair.
great are these my Miseries
and great, but greater is thy

3. We might have thought
was too remote from any. All
and have departed of ourselves
Wine become Flesh, and Flesh
John 1. Being affrighted wi-
th the Load of my Misery, I
in my Heart, and had some-
times run into the Whoredoms:
prophesie to me and I did con-
fess, but *through Christ* as
that *that was his benefit*
to a sinner, but was that

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deemed me by his Blood: *Let not the Proud
umiliate me,*, Pf. 118. for I meditate on the
ice of my Ransom, and I eat it and drink it,
d communicate it to others: And being poor
desire to be filled therewith, among those
it eat and are filled, and *they shall praise the
rd that seek him,* Pf. 21.

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- 6 He knows he loveth God; and proceed to examine what it is he loveth, when he loveth God
- 7 He proceeds in his Search after God, who not to be found either by the vegetative or sensitive Faculty of the Soul
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